

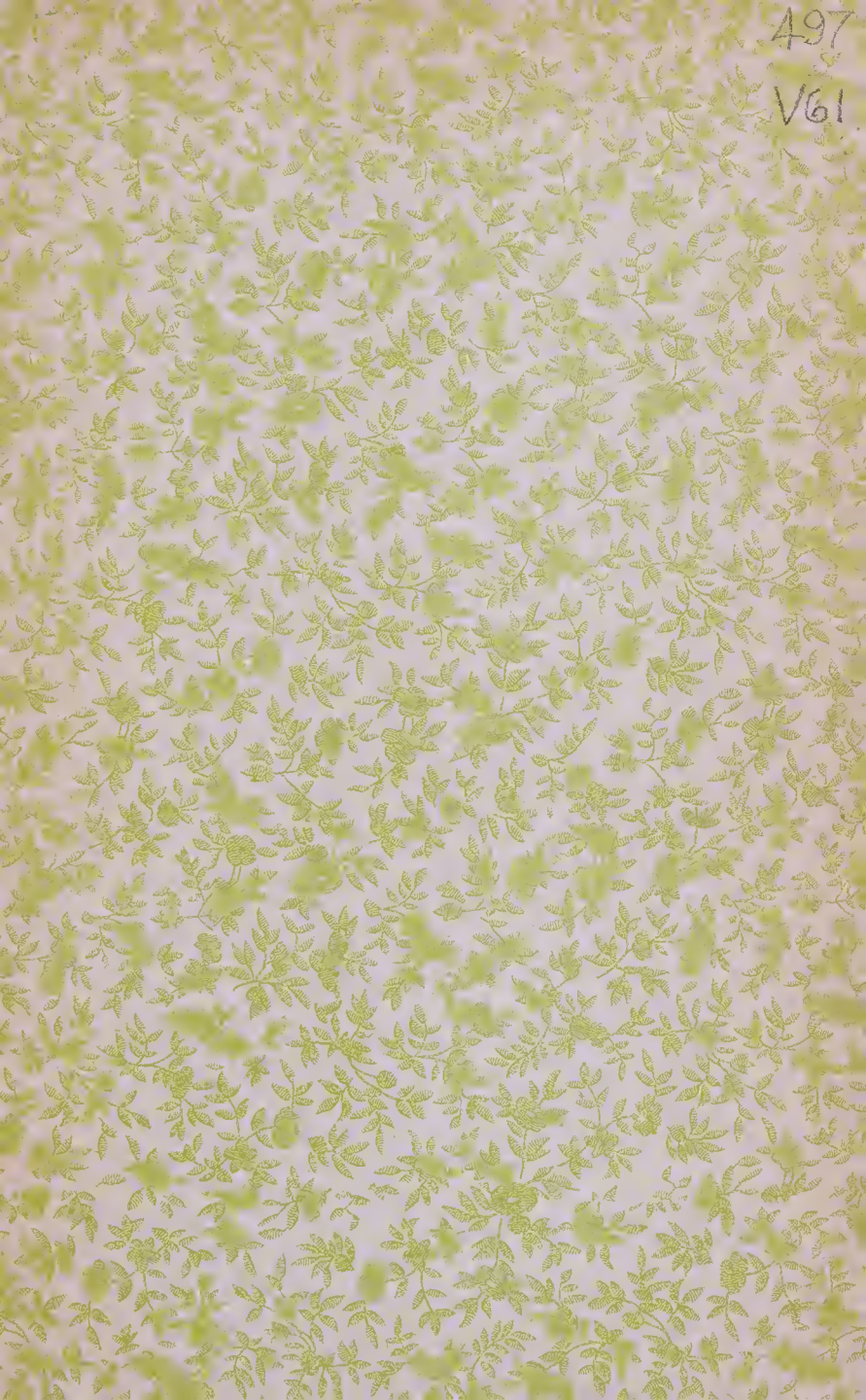
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CHIPPEWA EXERCISES

—BEING—

A PRACTICAL INTRODUCTION INTO THE
STUDY OF THE CHIPPEWA
LANGUAGE.

—BY—

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—OF—

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❧ PREFACE ❧

IT may be asked: Why this work on the Chippewa language? Have we not already a most excellent work on that language, Bishop Baraga's grammar? Can anything better be composed or can anyone improve his work? I unhesitatingly reply: Bishop Baraga's grammar is perfect in its way.

As a *theoretical* grammar of the Chippewa language it can hardly if at all be equalled. But it is too theoretical. What the student of the Chippewa language wants is a more practical introduction into the knowledge of said language.

A living language can never be learned from a mere theoretical grammar. The Ollendorf Method of giving few rules at a time and illustrating them by many practical exercises is undoubtedly the best method of acquiring in a comparatively short time a practical knowledge of a living language. As regards the dead, classical, languages of antiquity the case may be different, as they are not intended primarily to be *spoken*, but to be read, understood and written. In them the main organ to be used is the eye. In living languages the ear is the most important organ to be used, as not *written* words, but *living sounds*, *words spoken* have to be learned. Hence the necessity of frequent vocal exercises.

Nature teaches the child how to speak by prompting it to imitate the sound of words, which it hears from the lips of its mother and others. For the first seven years of its life al-

most all its knowledge of language comes through the medium of the ear and comparatively little through the eye by books.

We have studied Baraga's grammar for years and it is this defect in his method of teaching, namely the want of numerous practical exercises that we have noticed and felt all along. We came to know the theory of the Chippewa language better than any of the Indians we met with, none of whom have any theoretical grammatical knowledge of their native tongue, but when we were obliged to *speak* it in ordinary conversations we felt and could not help but feel that we knew less of the language than an Indian child of ten or twelve years. We had learned too much by the eye and too little by the ear. Now this defect in Baraga's method of teaching we have tried to remedy in this work.

Our object is to teach *practically*, to get the student to learn and to use practically as he goes along whatever he does learn. We want to help him as much as possible to learn to *speak Chippewa* in a comparatively short time. Hence we give numerous exercises with words that occur frequently in every day conversation.

Moreover, to facilitate the learning by heart of the numerous terminations of Chippewa verbs, we have endeavored to often call his attention to the great similarity between the terminations of the different conjugations, showing him that many conjugations have the same terminations in some of their moods and tenses, for instance, in the subjunctive and imparative moods and that the participles have the same terminations, generally speaking, as the subjunctive mood. Thus an immense amount of memory-work is saved or dispensed with, the seemingly endless

terminations are greatly reduced and order and system appear everywhere.

Besides, in order to teach more quickly and practically this language, we have not followed a strictly grammatical order, but have tried to bring those terminations and words first, which naturally ought to be learned the first. Speaking implies using verbs, for only by the use of verbs can we form sentences and express our ideas and feelings. Hence we begin with the verb and such nouns and adjectives as are most commonly used in daily conversations.

Finally, we have added after almost every lesson a long list of the most common Chippewa words. By reading these words *often and loud* the student will soon acquire a large "copia verborum," a great number of words and thus be soon able to engage in conversation on all kinds of topics. He should, of course, procure Baraga's dictionary, as a work like ours cannot possibly give anything like a complete vocabulary of the Chippewa language.

We have endeavored to put the proper accent on the Chippewa words, especially in the forepart of the work. This will enable the student to acquire from the very beginning a correct pronunciation. We consider this a very useful feature of this work. A habit of erroneous pronunciation is readily acquired and once acquired is not very easily laid aside, as experience shows. Besides, by accentuating the wrong syllable in a word, one often becomes unintelligible. Let the student try to pronounce every Chippewa word correctly and distinctly, placing the accent on the proper syllable. To acquire this habit of correct pronunciation, let him read every day three or four times for about ten

minutes the Chippewa lessons in this book.

We have not entered upon a lengthy dissertation on the many Chippewa terms of relationship, as they can be easily found in Baraga's dictionary; those most commonly used can also be found in this book. The same remark applies also to the Interjections.

We would advise the Chippewa student to learn the lessons in the order given. However it will be good if he *soon* study the chapters on nouns Page 141-7-; pronouns-164-173-187;-adjectives and numerals-392-7-414-418-422-427.

Finally, in order to facilitate the learning of the Dubitative Conjugations we have placed at the end of the work a short synopsis of the "Dubitative" terminations with a few explanatory notes. Let the student read occasionally these notes and compare the terminations of the different conjugations and he will soon learn them by heart.

Although fully conscious of the many imperfections of this work, our first in this line, we trust it will be of considerable assistance to the student of the Chippewa language.

THE AUTHOR.



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INTRODUCTION.

1. The Chippewa language is a beautiful language in many respects. It is the very embodiment of system and regularity. It is very euphonic. We meet with no harsh, grating sounds in its words. The general rule is that after each consonant follows a vowel. When two or three consonants meet in a word they are of such a character as easily to combine and flow into each other. Often a vowel or consonant is prefixed or inserted into the body of a word to prevent harsh, unpleasant sounds.

2. The Chippewa language is a language of verbs. Almost four-fifths of all its words are verbs. Nouns, adjectives, numerals, and adverbs are often transformed into verbs. In this respect it is the very opposite of the English language, in which nouns, adjectives, and adverbs predominate. Moreover the English language admits of but slight changes in forming the declensions and conjugations; whereas the Chippewa language is a language of terminations. Every phase of thought, being, and action is expressed by some termination. When a person knows a Chippewa root, he yet knows next to nothing, for that root receives almost countless terminations to express all possible modes of being and acting.

3. To learn a living language both ear and eye have to be used. We put the ear first, for it is principally through the ear that man learns

to speak. Children and unlettered people learn a language very quickly by hearing it spoken continually. They catch the sound of the words, soon learn their meaning, and converse readily on ordinary topics. By means of the eye alone a living language cannot be learned to any degree of proficiency. A man may know the grammar of a language to perfection theoretically, and still be unable to take part in conversation. Yet, by seeing the words in print or in writing, and especially by writing them often, they impress themselves more readily upon the memory. If, in addition, we often *slowly, distinctly, and correctly* pronounce the words we read or write, we shall accustom both the ear and the eye to the words of the language and make rapid progress. Hence

1.—Frequently read the Chippewa exercises *aloud and distinctly*, in order to familiarize your ear with the sound of the words.

2.—Commit to memory the verbal terminations and the specific idea of each termination.

3.—As soon as possible acquire a large stock of words, especially of those that are commonly used in conversation. This can easily be accomplished by often reading aloud our lists of “Ordinary Words and Expressions” in the Chippewa language.

4.—Pay particular attention to the chapter on “Chippewa Radical Syllables.”

5.—Speak Chippewa at every opportunity, and notice especially how the Indians pronounce their words. You will then, in a comparatively short time, be able to speak correctly and fluently.

6.—The student of the Chippewa language will do well to *think* sentences in Chippewa; for we can never speak a language well unless we think in it.

Pronunciation of Chippewa Letters.

The Chippewa language has seventeen letters, namely, four vowels: *a, e, i, o*, and thirteen consonants, viz.: *b, c, d, g, h, j, k, m, n, p, s, t, w*.

These letters are pronounced as follows:

<i>a</i>	has	the	sound	of	<i>a</i>	in	<i>father</i> ;
<i>e</i>	„	„	„	„	<i>a</i>	„	<i>sane</i> ;
<i>i</i>	„	„	„	„	<i>i</i>	„	<i>pin</i> or like <i>ee</i> ;
<i>o</i>	„	„	„	„	<i>o</i>	„	<i>note</i> ;
<i>b</i>	„	„	„	„	<i>b</i>	„	<i>bad</i> ;
<i>c</i>	„	„	„	„	<i>c</i>	„	<i>watch</i> ;
<i>d</i>	„	„	„	„	<i>d</i>	„	<i>den</i> ;
<i>g</i>	„	„	„	„	<i>g</i>	„	<i>go</i> , (always);
<i>h</i>	„	„	„	„	<i>h</i>	„	<i>hoe</i> ;
<i>j</i>	„	„	„	„	<i>j</i>	„	<i>jour</i> (French);
<i>k</i>	„	„	„	„	<i>k</i>	„	<i>kite</i> ;
<i>m</i>	„	„	„	„	<i>m</i>	„	<i>man</i> ;
<i>n</i>	„	„	„	„	<i>n</i>	„	<i>name</i> ;
<i>p</i>	„	„	„	„	<i>p</i>	„	<i>part</i> ;
<i>s</i>	„	„	„	„	<i>z</i>	„	<i>zeal</i> ;
<i>ss</i>	„	„	„	„	<i>ss</i>	„	<i>mass</i> ;
<i>t</i>	„	„	„	„	<i>t</i>	„	<i>top</i> ;
<i>w</i>	„	„	„	„	<i>w</i>	„	<i>wet</i> ;
<i>dj</i>	„	„	„	„	<i>j</i>	„	<i>judge</i> .

The Chippewa has no *u, f, l, r, v, x, y, z*, except in proper names derived from foreign languages; as the Indians cannot, generally speaking, pronounce these letters correctly they substitute others. Thus for *f* and *v* they will say *p* or *b*; for instance, Dabid instead of David; for *l* and *r* they use *n*, as Mani instead of Marie; Maginit for Margaret; Nouis for Louis: Sanswi or Soswen for Francis, etc.

There are no silent letters; every letter must

be distinctly pronounced, f. i. sagaam—sa-ga-am; sagiin—sa-gi-in.

The following consonants have no fixed pronunciation, viz: *b* and *p*, *k* and *g*, *d* and *t*, thus some Indians say: manito, others manido; totohabo or dodoshabo; geget or keket. In this matter it will be best to follow the orthographical system of Bishop Baraga as laid down in his celebrated grammar and dictionary of the Chippewa language.



Frequent Identity and Similarity in the Conjugations of the Chippewa Verbs.

NOTE 1.—There are nine conjugations in the Chippewa language distinguished by the termination of the third person, singular number, indicative mood, affirmative form, present tense.

Conjugation I., terminations: *a, e, i, o.*

„	II.,	„	<i>am.</i>
„	III.,	„	<i>an, in, on,</i>
„	IV.,	„	<i>an.</i>
„	V.,	„	<i>nan.</i>
„	VI.,	„	<i>an, en, in, on.</i>
„	VII.,	„	<i>a, e, i, o.</i>
„	VIII.,	„	<i>ad.</i>
„	IX.,	„	<i>an, in.</i>

NOTE 2.—The first three conjugations are active, but intransitive. The fourth, fifth, and sixth are active and transitive. The seventh, eighth, and ninth are unipersonal. Many verbs belonging to the three last conjugations have a passive signification.

NOTE 3.—The subject of the verbs belonging to the first six conjugations is either a person or

something animate, naturally or grammatically so considered. The subject of the verbs belonging to the last three conjugations is something inanimate, either naturally or grammatically considered.

NOTE 4.—Only the fourth conjugation has an active and passive voice or form; for example: *nin wābama*, I see him, her; *nin wābamigo*, I am seen.

NOTE 5.—Each one of the nine conjugations has a *positive* and a *dubitative* mode of expression; f. i. *ki minikwe*, thou drinkest; *ki minikwémidog*, perhaps thou dost drink.

NOTE 6.—The positive form is used when a person asserts facts and things that he knows to be certain. Hence this form should be used in the pulpit, and when teaching Christian doctrine or narrating Scriptural accounts.

NOTE 7.—The dubitative form is used in relating facts and things more or less uncertain, merely known by report or hearsay, and in old traditions or legendary accounts.

NOTE 8.—Each conjugation has a double form: the positive and the dubitative form, each of which again has an affirmative and a negative mode of expression, as shown in the following examples:

Assertive, affirmative form: *nind ikkit*, I say.

„ negative „ *kāwin nind ikkitóssi*, I do not say or speak.

Dubitative, affirmative form: *nind ikkitómidog*, perhaps I say.

Dubitative, negative form: *Kāwin nind ikkitóssimidog*, perhaps I do not say or speak.

NOTE 9.—The dubitative conjugations have the same moods, tenses, persons, numbers, and

participles as the corresponding positive or assertive conjugations.

NOTE 10.—As there are no personal relative pronouns in the Chippewa language, and consequently no relative clauses, there is a participle for every tense, person, and number.

NOTE 11.—In every verb three things are to be distinguished: 1) the root, 2) the characteristic vowel, and 3) the termination attached to the characteristic vowel, for instance: *nind ikkit-o-min*, we say or speak; *ikkit* is the root; (*ikkit*) *-o-* is the characteristic vowel; (*ikkit-o-*) *-min* is the termination.

NOTE 12.—In the indicative mood, *affirmative form*, each of the nine conjugations has its own terminations.

NOTE 13.—In the indicative mood, *negative form*, the first, second, and third conjugations have the same *terminations*, but the characteristic syllable *nsi* is used in the second and third conjugations instead of *ssi* in the first, for example:

Conj. I.	Conj. II.	Conj. III.
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Present Tense.

<i>ssi</i>	<i>nsi</i>	<i>nsi</i>
<i>ssi</i>	<i>nsi</i>	<i>nsi</i>
<i>ssi</i>	<i>nsi</i>	<i>nsi</i>
<i>ssimin</i>	<i>nsimin</i>	<i>nsimin</i>
<i>ssim</i>	<i>nsim</i>	<i>nsim</i>
<i>ssiwag</i>	<i>nsiwag</i>	<i>nsiwag</i>
<i>ssiwan</i> (2d 3d p)	<i>nsiwan</i>	<i>nsiwan</i>

Imperfect Tense.

<i>ssinaban</i>	<i>nsinaban</i>	<i>nsinaban</i>
<i>ssinaban</i>	<i>nsinaban</i>	<i>nsinaban</i>
<i>ssiban</i>	<i>nsiban</i>	<i>nsiban</i>
<i>ssiminaban</i>	<i>nsiminaban</i>	<i>nsiminaban</i>

ssimwaban	nsimwaban	nsimwaban
ssibanig	nsibanig	nsibanig

The above remark also applies to the first three conjugations of the dubitative form.

NOTE 14.—In the indicative mood, negative form, the terminations are the same for the seventh, eighth, and ninth conjugations; in the ninth conjugation the characteristic syllable *nsi* is used instead of *ssi*, as in the following examples:

Conj. VII.	Conj. VIII.	Conj. IX.
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Present Tense.

ssinon	ssinon	nsinon
ssinon	ssinon	nsinon

Imperfect Tense.

ssinoban	ssinoban	nsinoban
ssinobanin	ssinobanin	nsinobanin

NOTE 15.—In the subjunctive mood and in the participles, affirmative form, the terminations of the first and fifth conjugations, as also of those verbs of the sixth conjugation ending in *en*, *in*, and *on*, are entirely the same, as follows:

Conj. I.	Conj. V.	Conj. I.	Conj. V.
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Subjunctive Present.

iān	iān
ian	ian
d	d
iāng	iāng
iang	iang
ieg	ieg
wad	wad

Pluperfect Tense.

iāmban	iāmban
--------	--------

Participle Present.

iān	iān
ian	ian
d	d
iāng	iāng
iang	iang
ieg	ieg
djig	djig

Imperfect Tense.

iāmban	iāmban
--------	--------

<i>iamban</i>	<i>iamban</i>	<i>iamban</i>	<i>iamban</i>
<i>pan</i>	<i>pan</i>	<i>pan</i>	<i>pan</i>
<i>iāngiban</i>	<i>iāngiban</i>	<i>iāngiban</i>	<i>iāngiban</i>
<i>iangoban</i>	<i>iangoban</i>	<i>iangoban</i>	<i>iangoban</i>
<i>iegoban</i>	<i>iegoban</i>	<i>iegoban</i>	<i>iegoban</i>
<i>wapan</i>	<i>wapan</i>	<i>panig</i>	<i>panig</i>

NOTE 16.— In the subjunctive mood and in the participles, negative form, the terminations of the I., II., III., and V. conjugations are the same; however the characteristic syllable *nsi* is used in the II. and III. conjugations, and in verbs of the VI. conjugation ending in *an*. Thus:

Conj. I. and V. Conj. II., III., VI.

Subjunctive Mood, Present Tense.

<i>ssiwān</i>	<i>nsiwān</i>
<i>ssiwān</i>	<i>nsiwān</i>
<i>ssig</i>	<i>nsig</i>
<i>ssing</i>	<i>nsing</i>
<i>ssiwāng</i>	<i>nsiwāng</i>
<i>ssiwang</i>	<i>nsiwang</i>
<i>ssiweg</i>	<i>nsiweg</i>
<i>ssigwa</i>	<i>nsigwa</i>

Pluperfect Tense.

<i>ssiwāmban</i>	<i>nsiwāmban</i>
<i>ssiwāmban</i>	<i>nsiwāmban</i>
<i>ssigoban</i>	<i>nsigoban</i>
<i>ssingiban</i>	<i>nsingiban</i>
<i>ssiwāngiban</i>	<i>nsiwāngiban</i>
<i>ssiwangoban</i>	<i>nsiwangoban</i>
<i>ssiwegoban</i>	<i>nsiwegoban</i>
<i>ssigwaban</i>	<i>nsigwaban</i>

Conj. I. and V.

Conj. II., III., VI.

Participle, Present Tense.

<i>ssiwān</i>	<i>nsiwān</i>
<i>ssiwān</i>	<i>nsiwān</i>
<i>ssig</i>	<i>nsig</i>
<i>ssing</i>	<i>nsing</i>
<i>ssiwāng</i>	<i>nsiwāng</i>
<i>ssiwang</i>	<i>nsiwang</i>
<i>ssiweg</i>	<i>nsiweg</i>
<i>ssigog</i>	<i>nsigog</i>

Participle, Imperfect Tense.

<i>ssiwāmban</i>	<i>nsiwāmban</i>
<i>ssiwamban</i>	<i>nsiwamban</i>
<i>ssigoban</i>	<i>nsigoban</i>
<i>ssingiban</i>	<i>nsigiban</i>
<i>ssiwāngiban</i>	<i>nsiwāngiban</i>
<i>ssiwangoban</i>	<i>nsiwangoban</i>
<i>ssiwegoban</i>	<i>nsiwegoban</i>
<i>ssigobanig</i>	<i>nsigobanig</i>

NOTE 17.—The terminations of the subjunctive mood and participles *affirmative form*, of the *second* and *sixth* conjugations, are the very same. However the verbs of the sixth conjugation ending in *eu*, *in*, *on* follow the first conjugation as regards the subjunctive mood and the participles.

NOTE 18.—The remarks made in Notes 14, 15, 16, and 17 apply also to the “dubitative” conj.

NOTE 19.—The terminations of the participles are always, and in all conjugations, the same as those of the corresponding subjunctive mood. There is but one exception to this rule—the third person plural, which is always different, as will be shown in subsequent exercises.

NOTE 20.—The terminations of the imperative mood, *affirmative form*, are the same for the first

and fifth conjugations, and also for those verbs of the sixth conjugation that end in *en*, *in*, *on*.

NOTE 21.—Verbs of the sixth conjugation ending in *an* have the same terminations in the imperative mood, *affirmative form*, as those of the second conjugation.

NOTE 22.—The terminations of the imperative mood, *negative form*, are the same for the first, fourth, and fifth conjugations; also for those of the sixth conjugation ending in *en*, *in* *on*.

NOTE 23.—The terminations of the imperative mood, *negative form*, are the same for the second and third conjugations, and also for verbs of the sixth conjugation ending in *an*.

NOTE 24.—As the third person singular and plural, *imperative mood*, for all conjugations, affirmative and negative form, *is the same as the third person, singular and plural, of the future tense, indicative mood*, we have omitted it in all our paradigms of the imperative mood. However, in the negative imperative the word *kégo* is used instead of *káwin*, f. i. *kégo ta-ikkitóssiwag*, let them not say.

NOTE 25.—The “Second Third Person” plural is always the same in form and termination as the “Second Third Person” singular in all *nouns*, *verbs*, *participles*, *numerals*, and *adjective verbs*. There is not a single exception to this rule; f. i. *ogwissan* may mean his son or his sons; *od akikobanin*, his former kettle or kettles; *od akikowabanin*, their former kettle or kettles.

NOTE 26.—In the beginning, the Chippewa student may defer the learning of the Dubitative Conjugations until he shall have mastered the ordinary terminations of the verb. He will do well, however, to glance at the dubitative termi-

nations as he finds them in the Intermediate Exercises, in order to be able to understand the Indians. It seems the white man naturally employs the positive form of speech, when the Indian just as naturally uses the dubitative form as more congenial to his mode of thought and feeling. Only an Indian could have devised those dubitative forms of speech.



LESSON I.

First Conjugation.

Note 1. To the first conjugation belong the intransitive verbs that end in *a, e, i, o*, in the *third* person, singular, present, indicative, affirmative form. The *first* and *second* person, singular number, present tense, indicative mood, may end in a consonant or vowel, but the *third* person singular, always ends in one of the above mentioned vowels.

Note 2. The above *a, e, i*, and *o* we shall designate as the characteristic vowels of this conjugation to which the various terminations are added.

Note 3. To facilitate the learning of Chippewa verbs, we shall distinguish three things, namely:

- a*, the *root* which remains unchanged;
- b*, the *characteristic vowel*;
- c*, the *terminations* which change in accordance with the various states of being and action to be expressed.

Thus the characteristic vowels and terminations of the first conjugation, in the present and imperfect tenses indic. mood, are the following:

<i>Present Tense.</i>		<i>Imperfect Tense.</i>	
Char. vowel.	Term.	Char. vow.	Term.
<i>a, e, i, o, or</i>		<i>a, e, i, o.</i>	<i>nában</i>
<i>consonant.</i>		„	<i>nában</i>
„		„	<i>ban</i>
„	<i>min</i>	„	<i>minában</i>
„	<i>m</i>	„	<i>mwában</i>
„	<i>wag</i>	„	<i>banig</i>

INDICATIVE MOOD.

Present Tense.

<i>Nin niba, I sleep,</i>	<i>Nin gīwe, I go home,</i>
<i>ki niba, thou sleepest,</i>	<i>ki gīwe, thou goest</i>
<i>niba, he sleeps,</i>	<i>gīwe, he goes h.</i>
<i>Nin nibámin, we sleep,</i>	<i>Nin gīwémin, we go h.</i>
<i>ki nibam, you sleep,</i>	<i>ki gīwem, you go h.</i>
<i>nibáwag, they sleep.</i>	<i>gīwéwag, they go.</i>
<i>Nind ikkit, I say,</i>	<i>Nin bōs, I embark,</i>
<i>kid ikkit, thou sayest,</i>	<i>ki bōs, thou embarkst,</i>
<i>ikkito, he says,</i>	<i>bōsi, he embarks,</i>
<i>Nind ikkitómin, we say,</i>	<i>Nin bosimin we emb.</i>
<i>kid ikkitom, you say,</i>	<i>ki bōsim, you embar.</i>
<i>ikkitówag, they say,</i>	<i>bōsiwag, they em.</i>

Imperfect Tense.

<i>Nin nibanában,</i>	<i>Nin gīwenában,</i>
<i>ki nibanában,</i>	<i>ki gīwenában,</i>
<i>nibában.</i>	<i>gīwéban.</i>
<i>Nin nibaminában,</i>	<i>Nin gīweminában,</i>
<i>ki nibamwában,</i>	<i>ki gīwemwában,</i>
<i>nibábanig.</i>	<i>gīwébanig.</i>
<i>Nind ikkitonában,</i>	<i>Nin bōsinában,</i>
<i>kid ikkitōnában,</i>	<i>ki bosinában,</i>
<i>ikkitóban.</i>	<i>bōsiban.</i>
<i>Nind ikkitominában,</i>	<i>Nin bōsiminában,</i>
<i>kid ikkitomwában,</i>	<i>ki bōsimwában,</i>
<i>ikkitóbanig.</i>	<i>bōsibanig.</i>

Note 4. The perfect tense is formed by prefixing *gi-* to the present tense; f. ex:

Nin nibá, I sleep;
nin gi-niba, I have slept.

Note 5. The future tense is formed by prefixing *ga-* to the present tense, except in the third person singular and plural where *ta-* is used; f. i:

Nin giwe, I go home;
nin ga-giwe, I will go home;
ta-giwe, he or she will go home;
ta-giwéwag, they will go home.

Note 6. The second future tense is formed by prefixing *ga-gi-* (*ta-gi-* for the third person singular and plural); for example:

Nin ga-gi-ikkít, I will have said;
ta-gi-ikkító, he will have said;
ta-gi-ikkítówag, they will have said.

Note 7. The pluperfect tense is formed by prefixing *gi-* to the imperfect tense, thus:

Nin bōsinában, I embarked;
Nin gi-bōsinában, I had embarked.

Note 8. When the verb begins with a vowel, the letter *d* is added to the personal pronoun immediately preceding the verb; thus we say: *Nind ijá, I go; kid ikkít, thou sayest.*

Note 9. Indians never use the plural number when speaking to one person; hence in the exercises we shall always employ the pronouns *thou* or *thine* for the second person singular, and *you* or *your* for the second person plural.

Vocabulary.

<i>Noss, my father;</i>	<i>ningá, my mother.</i>
<i>koss, thy father,</i>	<i>kigá, thy mother,</i>
<i>nin pápa, my father,</i>	<i>nin máma, my mother,</i>
<i>ki pápa, thy father,</i>	<i>ki máma, thy mother,</i>
<i>nind ijá, I go,</i>	<i>nin bi-ijá, I come,</i>
<i>iníni, a man,</i>	<i>iníniwag, men,</i>
<i>aw iníni, that man,</i>	<i>igíw iníniwag, these men,</i>
<i>ikwé, a woman,</i>	<i>ikwéwag, women,</i>
<i>aw ikwé, this woman,</i>	<i>igíw ikwéwag, these wom.</i>
<i>nin nibá, I sleep,</i>	<i>nin mādjá, I go away,</i>
<i>nind aíd, I am,</i>	<i>nin mīno aíd, I am well,</i>
<i>nin mānj aíd, I am unwell,</i>	<i>bósho! good day!</i>

bósho, nósse! good day, father!
mādján! mādján! good bye! good bye!
nin gabá, I land, I get off; *ninawind,* we;
nind óndjiba, I come from; *gaié,* and.

EXERCISES.

Bósho, nósse! Ki míno aiá. Noss mādjá. Kigá ta-bi-ijá. Aw iutni mānj aiá. Aw iutni gi-ijá. Ki nibá gaié nin uibá. Ki nibám gaié ninawind nin nibámiu. Igtw ikwéwag mādjáwag. Nin míno aiá. Igtw iníniwag ta-mādjáwag. Noss gi-nibá. Koss nādjában. Nin míno aiáminában. Ikwéwag gi-nibábanig. Nin máma Ashland óndjiba. Nin gi-gabámin. Ta-gabáwag igtw iníniwag. Nin ga-bi-ijá. Noss gaié níngá ta-bi-ijáwag. Ki mādjá; mādján! mādján! Mānj aiáwag iníniwag.

I go away. My father sleeps. My mother will come. This woman is unwell. That man is well. We go and you come. Thou didst sleep. My man goes away. My mother leaves. Thy father has come from Bayfield. He landed at Marquette.

INTERMEDIATE EXERCISE.

Nin, (*nind* before a vowel) I.
Ki, (*kid* before a vowel) thou.
Nin wābama, I see him, her, i.e. *animate* object.
Ki wābama, thou seest him, her, etc.
Nin nōndawa, I hear him, her, etc.
Ki nondawa, thou hearest him, her, etc.
Nin sāgia aw iníni, I love that man.
Ki jingénima aw ikwé, thou hatest that woman.
Nin gossá aw kwéwisens, I fear that boy.
Mátchi, bad; *míno,* good; *kítchi,* great, large.
Ikwésens, girl; *ánimosh,* dog.

Nin wābama iníni. Ki wābama aw ikwé. Ki nondawa aw míno ikwésens. Nin sāgia ikwésens. Ki nondawa iníni. Ki gossá aw mátkhi iníni. Ki

sāgia aw mino kwíwisens. Nin jingénima aw mâtchi ikwé. Nin nóndawa mâtehi kwíwisens. Nin jingénima aw mâtchi ikwésens. Nin góssá gaié nin jingénima aw mâtchi ánimosh. Nin wābama gaié nin nóndawa iníni. Kí góssá mâtchi ánimosh. Kí wābama ánimosh gaié kí góssá. Nin nóndawa ánimosh. Nin jingénima aw mâtchi ánimosh.

I see a good boy. I hear a girl. I see a man. I see that man and I hear him. Thou fearest a bad boy. I love that good man. I see him and I hear him. I fear that bad woman. I love that good girl and I hate that bad boy. I hate him. I fear him. Thou seest her and hearest her. Thou fearest that large dog. I love that large boy. I see that man. I hear that large girl. I love that good boy. I fear and hate him. I see a good boy and thou seest a large woman. I hear her.

LESSON II.

Verbs of the first conjugation whose characteristic vowel is—e.

Note 1. All verbs of the first conjugation are conjugated alike, i.e. have the same terminations; the only difference is in the characteristic vowel, which in some is *a*, in others *e*, in others *i*, and in many more it is *o*. In the foregoing lesson are to be found examples of verbs ending in *a*, *e*, *i*, or *o*.

Note 2. The first and second person singular, indicative, are always alike; f. i., *nin bos*, I embark; *kí bós*, thou embarkest; *nind ikkít*, I speak; *kíd ikkít*, thou sayest or speakest. Without exception this rule applies to the first six conjugations of the Chippewa verb.

Vocabulary.

Nin bakadé, I am hungry;
nin gishkābāgwe, I am thirsty;
nin bimossé, I walk; *nin bimóde*, I creep, crawl;
nin gwaiakossé, I walk straight;
nin bimissé, I fly; *nin manissé*, I chop wood;
nin giwe, I go home; *nind ajégiwe*, I return home;
nind ijitchige, I do, I conduct myself;
nind anámia, I pray, I am a Christian;
*enámia*d, a Christian, *enamiádjig*, Christians;
naníngim, often; *wika*, seldom; *wewib*, quickly,
wawika, very seldom; *waiba*, soon; *beka*, slowly;
nissaié, my elder brother,
kissaié, thy „ „ „ „
nissaiéiag, my „ „ brothers,
kissaiéiag, thy „ „ „ „
binéshi, a bird, *binéshiag*, birds;
animósh, a dog; *animóshag*, dogs;
nin wābandama, I see; *nin nōndama*, I hear;
mígwetch! thanks!

EXERCISE.

Binéshi bimissé. Aw animósh bakadé. Nin baka-
denában. Ininiwag manisséwag. Igiw ikwéwag
waiba ta-giwéwag. Nissaié beka bimossé. Ki giwe
gaié nin waiba nin ga-giwe. Wawika manisséwag
kissaiéiag. Animóshag naníngim bakadéwag. We-
wib nin ga-giwe. Nin bakadé gaié ki gishkābāg-
we. Aw ikwé gwaiakossé. Bimóde animósh. Ta-
ajégiwéwag kissaiéiag. Nin gi-míno-ijitchige; aw
inini gi-matchi-ijitchige.

Waiba nin gad-anámia. Gi-míno-anámia aw ik-
wé. Aw inini wawika anámia. Enamiádjig ta-mā-
*djawag. Aw enámia*d míno aid. *Nissaié gi-bi-ijá.*
Gi-mādjábanig kissaiéiag. Waiba ta-gabáwag igiw
intniwag, gaié waiba ta-mādjawag. John anámia.
Ki bi-iyám. Mary míno niba. Animóshag nibáwag.

We will soon go home. The man is hungry and thirsty. I am well and thou art well. You have slept and you are hungry. Thy elder brother walks. The bird flies. Those men have chopped wood. That woman will chop wood. I am hungry and thirsty. That dog sleeps. Those women returned home. My mother is hungry and my father is thirsty. We pray (i. e. we are Christians). That man prays (he is a Christian). That woman sleeps. We will soon come.

INTERMEDIATE EXERCISE.

I....him, etc.,—*a*.

Thou....him, etc.,—*a*.

Nin kikénima, I know him.

Nin ganawābama, I look at him.

Nin jīngénima, I hate him.

Noss, my father; *koss*, thy father.

Ninga, my mother; *kiga*, thy mother.

Note 3. The particle *na* is used in asking questions, and the particle *sa* is used when answering questions.

Ki kikénima na noss? Nin kikénima sa. Non-gom (now) *nin wābama. Ki wābama na ninga? Nin wābama sa kiga. Ki sāgia na? Nin sāgia sa. Nin kikénima koss; nin wābama nongom. Ki nōndawā na ninga? Nin nondawa sa. Ki jīngénima na kwíwisens? Nin jīngénima sa. Nin sāgia intni gaie nin jīngénima kwíwisens. Ki nōndawā John. Ki ganawābama na ikwésens? Nin ganawābama sa. Nin ganawābama Mary gaie nin nondawa.*

Dost thou love thy mother? I love her. Do I hate thy father? I do hate him (I hate him). Do I know Peter? Thou knowest him. Dost thou hate thy father? I love him. Dost thou look at the girl? I look at her. Dost thou hear thy mother? I hear her. Dost thou see my mother?

I see her. I love her now. Dost thou love the man? I love him. I look at her and I hear her. I see him. Dost thou see him? I see him. I hear a boy and I see a girl. I know him and I see him.

LESSON III.

Verbs of the first conjugation ending in the characteristic vowel—i, in the third person singular, indicative, present tense.

Vocabulary.

Nin bōs, (3d pers. *i*), I embark;
nin nīm, (*i*), I dance;
nin bīnis, (*i*), I am clean;
nin wīnis, (*i*), I am dirty;
nin gīkadj, (*i*), I am cold;
kokosh, (plural *ag*), a pig;
ṣakadkwe, (, *iag*), a hen, rooster;
nishime, my younger sister;
kishime, thy , sister;
nishimeṭag, my , sisters;
kishimeṭag, thy , sisters;
nin nōndāgos, (*i*), I shout;
nin jawendāgōs, (*i*) I am happy;
nind ākos, (*i*), I am sick;
nind aiēkos, (*i*), I am tired, fatigued;
nind anokí, I work;
nin nita-anokí, I am industrious;
nin kitim, (*i*), I am lazy;
nin kitimíshk, (*i*), I am habitually lazy;
nin gīwashkwébi, I am drunk;
nin gīwashkwebishk, (*i*), I am habitually drunk;
nin minikwé, I drink;

nin minikweshk, (i), I drink habitually.
dash, but; *osám níbiwa*, too much.
Abinódjins, a little child.

EXERCISE.

Nin ga-bōsimin gaie aw inini ta-bōsi. Igiw ikwéwag nímíbanig. Kokóshag wínisiwag, pakaákweiag dash binisiwag. Nin papa gikadjí. Kishiméiag gi-gikadjiwag. Nōndāgosi kokōsh, gaie nōndāgosiwag animóshag. Aw ikwé binisi, aw dash inini wínisi. Nin bínis, kin dash ki wínis. Ki gikadjim. Nishíme ākosi. Nind aiékos gaie nind ākōs. Ta-ākosi waíba ki mama; nin mama dash tamino-aia. Nin gad-anokí waíba. Aw minō ikwe nitaa-anokí. Kitimíshki nishíme, nin dash, nin nitaa-anokí. Aw inini gíwashkwébi, osam níbiwa gi-minikwé. Kissaié minikwéshki, gíwashkwebishki gaie. Nōndāgōsiwag pakaakweiag, the roosters crow.

Binéshi bimissé, inini bimōssé, abinōdjins bimóde. Aw ikwe naningim minikwé, aw dash inini warwíka minikwé. Wewib nin gad-ijitchige. Beka bimosé nin mama, ākosi aiékos gaie. Waíba Jōhn taníba. Nin papa gaie nin mama mino aidwag.

We embark (get on, f. i.; a boat, wagon, etc). We will get on. My father and my mother are cold and hungry. That man walks straight, (*metaph.*, lives right). Those birds flew. You walk. I am cold and hungry. The pigs are hungry and grunt. Thy younger sister is clean, thy elder brother is dirty.

COMPLIMENTARY REMARKS, ETC.

Anin eji-aidian? How art thou? *Nin mino aia*, I am well.

Kid ākos ina? Art thou sick? *Nind ākos sa*, I am sick.

Anin enapinéian? What is thy sickness?

Nind ākosin nibid, I have toothache.

Nin mtskwajé, I have the measles.
Nin jābokáwis, I have the diarrhoea.
Nin giwashkwé, I am dizzy.
Nind ākoshkadé, I have colic, bellyache.
Kijáte, it is warm (outdoors).
Kijite, it is warm (inside of the house).
Kissina, it is cold.
Gimiwan, it rains.
Sogipo, it snows.
Kitchi, very, much; *wewéni*, well.
Pangi, a little; *níbiwa*, much, many.

INTERMEDIATE EXERCISE.

I....them—*ag*.

Thou....them—*ag*.

Nin wābamag, I see them.
Ki nōndawag, thou hearest them.
Nin sāgiag, I love them.
Ki kikénimāg, thou knowest them.
Nin minwénima, I like him, her, etc.
Nin bāpia, I laugh at him, etc.
Nongom, now; *nongom gijigak*, to-day.
Nongom onágōshig, this evening.
Nongom tibikak, to-night.
Ininiwag, men; *ikwéwag*, women.

Nin wābamag nongom ininiwag. Ki nōndawag ikwéwag. Nin bāpia kwíwisens. Nin minwénimāg ininiwag. Nongom gijigak nin nōndawag ikwéwag. Ki ganawābamag na ininiwag? Nin ganawābamag sa. Ki sāgia na noss? Nin sāgia sa. Nin sāgiag noss gaie ninga. Nin minwénimāg ininiwag gaie ikwéwag. Ki sāgia na noss? E, get (yes) nin sāgia. Ki bāpiag na ininiwag? E, nin bāpiag. Ki ganawābamag na John gaie George? Nin ganawābamag sa. Nongom onágōshig nin nōndawag ininiwag.

I look at him and I laugh at him. Dost thou

like Mary and Jane? Yes, I like them. Dost thou like my father and my mother? I like them. Dost thou hate Michael and Peter? Yes, I hate them. Dost thou look at them? Yes, I look at them. Dost thou see them? I see them now. Do I know thy father and thy mother? Thou knowest my father. I like a man. Thou hearest women. To-night I shall see many good men and women. I laugh at him. I love John and Charles. I hate Charles, but I love John.

LESSON IV.

Verbs of the first conjugation ending in the characteristic vowel—o, in the third person, singular, present, indicative.

Vocabulary.

Nin nagám, (o), I sing.

Nind ikkit, (o), I say.

Nin gígít, (o), I speak.

Nind Otehipwem, (o), I speak Chippewa.

„ *anishinābem, (o), I speak Indian.*

Nin jāganāshim, (o), I speak English.

„ *wemitigójim, (o), I speak French.*

Nind animám, (o) I speak German.

Nin gāgígít, (o), I speak.

„ *dibádjim, (o), I relate, I tell.*

„ *wīnin, (o), I am fat.*

„ *pakákados, (o), I am lean, thin.*

„ *ijinikās, (o), I am named, my name is.*

„ *wīssin, (i), I eat.*

„ *dēbissin, (i), I eat enough.*

„ *nibádis, (i), I am a glutton, I eat too much.*

Odéna, town, city;

Odénang, to, at, from town, or city.
Oma, here; *wédi*, *imá*, there.
Abinódji, child.

EXERCISE.

Aw ikwe wewéni nágamo. Binéshiag kitchi nagamówag. Kid ikkitomwāban. Anishinābeg (Indians) ikkitóbanig. Nin gigitonāban. Gi-dibádjimowag iníniwag. Ki kokóshim (thy pig) winino, nin (my) kokoshim dash pakákadoso. Mary ijini-káso aw abinódji. John nind ijinikās. Igiw ikwéwag ta-kitehi-mino-nagamówag. Waiba nin ga-nagamómin. Winino aw iníni, aw dash wedi nābawid, (but that one standing over there) kitchi pakákadoso. Aw iníni wewéni Otchipwémo. Igiw ikwéwag kitchi mino jāganáshimówag. Nin ga-wemitigójim gaie John ta-animámo.

Nind ija odénang; Marie odénang aia. Marie odénang madja. Elisabeth odénang óndjiba. Bakadéshkiwag, (they are habitually hungry). Wewéni nin ga-wissin. Ki gi-débissin ina? Nin gi-débissin sa. Nin gad-ija odénang. Kishime odénang aia. Ki gikadj ina? Nin gikadj sa gaie nin bakadé. Waiba ki ga-wissin. Akosiwag na ki kitisimag (thy parents)? Nin kitisimag ākosiwag sa. Ki jāganáshim na? Aw iníni jāganashímo, nin dash, nind ótchipwem, Kid ākosin na kibid? Nind ākosin sa nibid. Kin dash (but thou) anin enapinéian? Nin jābokāwis gaie nind ākoshkadé. Aw abinódji giwashkwé gaie miskwajé. Kitchi kijāte. Waiba ta-gimíwan. Gi-kitchi-kíssina. Sōgipo nongom.

We have sung well and we will soon sing again. It is warm and the birds sing. I shall speak well. We speak Chippewa well. That woman talks German. Those women related. That child is called Charles. That woman's name is Mary. (*Marie ijinikāso aw ikwe.*) We c me from town. That man is going to town. We are here

and you are there. That Indian eats too much, he will be sick; he is a glutton. Thou didst eat enough, but he ate too much. (They have the bad habit of singing too much.) *Nagamóshkiwag*. It rains and it is cold. It snows much. It rains a little. We speak English well. That woman has toothache and that man has colic. Thy elder brothers have the measles; they are very sick. I will soon leave and return home. Thou hast slept well, and thou wilt soon be well. How art thou? I am well; thanks!

LESSON V.

The impersonal termination, indicative mood.

Note 1. In the Chippewa language there are *three* distinct terminations for expressing the third person, f. i.:

Niba, he, she, it (some animate thing, e. g. dog)
sleeps.

Nibam, *one* sleeps, (French: *on* dort; German:
(*man* schlæft.

Nibáwan, his, her, their, e. g. brother, sleeps.

The first is the simple third person, which may be singular or plural; thus: *niba*, *nibawag*.

The second is *impersonal*; it is generally translated by the English words; *one*, *people*, *it is*; f. i.: *ikkitom*, one says, or, people say, or, it is said.

The third is the "Second-Third" person, which will be explained hereafter.

Note 2. The impersonal form occurs in the indicative and subjunctive moods, and also in the participles of the first, second, third, and sixth conjugations.

Note 3. In the *first three conjugations* the termination of the impersonal, in the *indicative mood*, is always like the second person plural with the pronoun *ki* (*k'id*) left out; f. i.: *kid ikkitom*, you say; *ikkitom* one says, people say, it is said.

Vocabulary.

Nin maw, (*i*), I cry, weep.

Nin mawish, (*i*), I cry a little; (pitying form; ("Pitying verb").

Nin mawishk, (*i*), I cry habitually; (reproaching form; "Rep. Verb.")

Nin bāp, (*i*), I laugh;

Nin bāpish, (*i*), I laugh a little.

Nin bāpishk, (*i*), I laugh habitually.

māmanj, bad, negligently;

bisān, still, quietly.

Nin māvīkāś, (*o*), I feign crying; (a "Feigning (verb.")

Nin tchibákwe. I cook.

Tchibakwéwintni, (*pl. wag*) a male cook.

Nin bāpikas, (*o*), I feign laughing.

Nongom, now; *nongom igo*, just now.

Wābang, tomorrow; *awasswābang*, day after tomorrow; *mójag*, always.

Exercise.

Akosim omd. Aw intni gi-giwashkwébi, ta-íkkitom. Ta-nibam nongom. Weweni ta-anokim wābang. Bi-ijam gaie mādjam. Oma odénang wissinim gaie minikwem. Oma mawim, wedi dash bāpim. Bisān aiam.

Kishime kitchi mawi, kissaié dash māvīkāso. Mojag bāpi aw inini; bāptshki. Māmanj ki gi-ijitchige. Māmanj anokiwag igiw ininiwag. Bisān aiāwag kissaieiāg. Wābang ta-tchibakwéwag tchibakwéwininiwag. John jāganashimo, Peter dash

otchipwémo. Kid anishinābemom ina? Nind anishinābemómin sa. Ki ga-mādja na awasswābang? Wābang nin ga-mādja. Ija na odénang koss? Noss wābang ta-ija odénang. Odénang na kid óndjiba? Endaiān nind óndjiba (I come from home).

John goes home, it is said. People are quiet in town (*bisán aiam odenang*). That woman was drunk, it is related (*dibadjimom*). Here one laughs, there one cries. One is hungry and sick. Those men work negligently. That woman cooks well, but thou cookest negligently. Those cooks are named George and Henry. Art thou hungry? I am hungry. Is thy father sick? He is very sick. What is his sickness, what is the matter with him. (*Anin enapined?*) He has the colic. Have you the measles? We have the measles. It rains and snows. It is very cold.

LESSON VI.

Verbs expressing possession.

Note 1. By prefixing *o*, or *od* to a noun it becomes a possessive verb, f. i.:

Wāgākwad, an ax; *nind owāgākwad*, I have an ax; *owāgākwado*, he has an ax.

Tchimān, a canoe; *nind otchimān*, I have a canoe; *otchimānui*, he has a canoe.

Wiwakwan, a hat, cap; *nind owiwakwan*, I have a hat, cap; *owiwakwani*, he has a hat, cap.

Note 2. When the noun ends in a vowel, add: *m* to it, and put *o*, or *od*, before it, f. i.:

Aki, land; *nind ódakim*, I have land; *odakimi*, he has land. *Jóniia*, money; *nind ojóniia*, I

have money; *ojoniiāmi*, he has money.

Note 3. When the noun has *og* or *on* in the plural, add *o* to it and put *o*, *od* before it for the third person, thus:

Makak, box; *nind ómakak*, I have a box; *omákako*, he has a box.

Akik, a kettle; *nind ódakik*, I have a kettle; *odákiko*, he has a kettle.

Note 4. Most possessive verbs have *i* in the third person singular, f. i.:

Odābān, a sleigh; *nind ododābān*, I have a sleigh; *odobābāni*, he has a sleigh.

Pijiki, a cow or ox; *nind opijikim*, I have a cow or ox; *opijikimi*, he has a cow, ox.

Opin, potatoe; *nind odopinim*, I have potatoes; *odopinimi*, he has potatoes.

Note 5. A few possessive verbs have *a* in the first and third person singular, f. i.: *ningwigan*, wing; *nind oningwigana*, I have wings; *wibid*, his tooth; *nind owibida*, I have teeth.

Note 6. Possession is also expressed by the following verbs:

Nind aiāwa, I have him, her, it (animate object).

Nind aiān, I have it (inanimate object).

Nin dibénima, I own him; he belongs to me.

„ *dibéndān*, I own it: it belongs to me.

Nind oóss, I have a father; *oóssi*, he has.

„ *ogí*, „ „ „ mother; *ogí*. „ „

„ *onidjāniss*, I have a child or children; *onidjānissi*, he has a child.

Nind ogwiss, I have a son; *ogwissi*, he has a son.

Nind odāniss, I have a daughter; *odānissi*.

„ *oshkínjig*, I have eyes; *oshkínjigo*.

„ *odón*, I have a mouth; *odoní*.

Nind ontndji, I have hands; *onindji*.

„ *osid*, I have feet; *osidi*.

„ *okad*, I have legs; *okadi*.

„ *obebéjigóganjim*, I have a horse, or horses;
obebéjigoganjimi, he has, etc.

Nind aiāwag anamiéminag, or, *anamieminénsag*, I
have a rosary.

Nind aiāwa pakwéjigan, I have bread.

„ *aiāwag abinódjiiag*, I have children.

„ *aiān máshkimod*, I have a bag, or *nind o-*
mashkimod.

Nin dibénima aw ikwe-pijiki, I own that cow;
(she belongs to me).

Nin dibéndān iw kitigān, I own that field, (it
belongs to me.)

Owasisswani, he, she has a nest.

Owáji, it (a wild animal) has a hole, lair.

Keiābi, still, yet. *Animóns*, young dog.

Wāgosh, a fox. *Nisswi*, three.

Eta, only.

EXERCISE.

Binëshiiag owasisswāniwag gaie wāgóshag owá-
jiwag. Kind *oshkinjig*, *aw dash inini kawin osh-*
kinjigossi. *Aw abinódji oosst, káwin dash keiābi o-*
gtssi. *Aw abinódjins owtbida*. *Aw animóns oshkin-*
jigo, okádi, ósidi gaie, kawin dash máshi bimoséssi,
bimóde éta. *Charles owāgākwado*. *Kitchi animósh*
nind aiāwa. *Nisswi nabe-pijiktwaag nin dibénimag*.

He has a hat. I have legs and feet, but I
have no hands. Thou hast a father and a moth-
er. That woman has a child. Thou hast no chil-
dren. That dog has no teeth. I have horses, but
I have no cattle (*káwin dash nind ōpijiktmissi*).
John has no money. I own three houses.

LESSON VII.

On the "Second-third" person as subject of the verb.

Note 1. As remarked in a former lesson, there are three terminations for expressing the third person, namely, a) the simple termination given for the third person singular and plural, e. g.: *a* and *awag*, *e* and *ewag*, *i* and *iwag*, *o* and *owag*; b) the termination for the impersonal, e. g.: *am*, *em*, *im*, *om*; c) the "Second-third person," the termination of which is *wan*, e. g.: *awan*, *ewan*, *iwan*, *owan*.

Note 2. In order to understand this "Second-third person", we will give a few examples:

John niba, John sleeps. In this sentence John is the *first and only* third person.

John ogwissan nibáwan, John's son sleeps. In this sentence John is the *first* third person, and his son, *ogwissan*, is the *second-third* person. As the second third person is the *subject* of the verb *sleep*, it follows that the verb must also be second-third person in termination; hence *wan* is used, which is the proper termination of the second-third person in the present tense, indicative mood.

Mary mawi, Mary weeps; first third person.

Mary onidjánissan mawiwan, Mary's child weeps; second third person.

George odenang ijā gaie ossan ijáwan, George goes to town and his father goes; George is *first third* person and so is the verb *ijā*; his father is *second-third* person, and so is also the verb *ijáwan*.

Nagamo gaie odánan nagamówan, she sings and her daughter sings.

Note 3. To form the 2d 3d person for the *indicative mood*, add *wan* to the characteristic vowel of the verb, for instance:

Niba, first third person: nibáwan, 2d 3d peron;
 gīwe, ,, ,, ,, gīwéwan, ,, ,, ,,
 bōsi, ,, ,, ,, bōsiwan, ,, ,, ,,
 nágamod, ,, ,, ,, nagamówan, ,, ,,

Note 4. The same termination is used for the singular and plural, and this remark also applies to the subjunctive mood and the participles, f. i.:

Ogwíssan nibáwan, his son or his sons sleep.

Ogwíssiwan nibáwan, their son or their sons sleep.

Ogwíssan nibánid, that his son or his sons sleep.

Ogwíssan nebántdjín, his son or his sons who sleep.

Ogwíssiwan nebanídjín, their son or their sons who sleep.

Note 5. To form the 2d 3d person for the *subjunctive mood*, add *nid* to the characteristic vowel of the verb, for instance:

Present Subjunctive.

Nibad, plural wad, first third person.

gīwed, ,, wad, ,, ,, ,,

bōsid, ,, wad, ,, ,, ,,

nágamod,, wad, ,, ,, ,,

Subjunctive Mood, Second Third Person.

Nibánid,

gīwénid,

bōsinid,

nagamónid.

Note 6. To form the 2d 3d persons for the *present participle*, add *nídjín* to the characteristic

vowel, f. i.: *nebanidjin*, *gawenidjin*, *bwasinidjin*, *negamonidjin*.

Note 7. To form the 2d 3d person pluperfect tense, subjunctive mood, add *nīpan* to the characteristic vowel, f. i.: *nibānīpan*, *gīwénīpan*, *bōsinīpan*, *nagamónīpan*.

Note 8. To form the 2d 3d person, imperfect tense, participle, add *nīpanin* to the characteristic vowel, f. i.: *nebanīpanin*, *gawenīpanin*, *bwasinīpanin*, *negamonīpanin*.

Vocabulary.

Noss, koss, ossan, my, thy, his *father*.

Ninga, kīga, ogín, my, thy, his *mother*.

Nin papa, ki papa, o papaian, my, thy, his *father*.

Nin mama, ki mama, o mamaian my, thy, his *mother*.

Nissaié, kissaié, ossaiéian, my, thy, his *older brother*.

Nishtmé, kishímé, oshiméian my, thy, his *younger, sister, brother*.

Nimissé, kimissé, omisseían, my, thy, his *older sister*.

Nind awēma, kid awēma, od awēman, my, thy, his *sister, a male speaking*; and my, thy, her *brother, a female speaking*.

Nimishōme, kimishōme, omishoméian, my, thy, his *paternal uncle*.

Nijishe, kǐjishe, ojishetian, my, thy, his *maternal uncle*.

Nimishōmiss, kimishōmiss, omishōmissan, my, thy, his *grandfather*.

Nókomiss, kókomiss, okómissan my, thy, his *grandmother*.

Nójishe, kójishe, ojishetian, my, thy, his *grandchild*.

Ninsigoss, ktsigoss, osigossan, my, thy, his *paternal* aunt, *father's* sister.

Ninoshe, ktnoshe, onosheian, my, thy, his *maternal* aunt, mother's sister.

E, yes; *Enangéka*, yes; *kawin*, no.

Wābang, to-morrow.

Endogwen, I don't know.

Kitigāning, in the field.

Nópiming, in or to the woods.

EXERCISE.

John ossan gi-ijāwan odénang, ogín dash gi-anoktwan kitigāning. Mary ogwissan gi-mādjāwan. Gi-mādjāwan ina odānan? Geget gi-mādjāwan. Mino anoktwan ina ossaiéian? E, mino anoktwan sa. Kishime, onidjānissan bakadéwan ina? Endogwen. Ki gi-nāgamom ina? E, or enangéka nin gi-nagamomin, gaie aw intni ogwissan gi-nagamówan. Akosi na kímisse? E, ākosi sa gaie onidjānissan kitchi ākosiwan. Ta-mino-aiāwag ina? Endogwen. Charles, od awéman songanamiāwan (is a strong Christian), o mamaian gaie naningim ijāwān anāmiang, (goes often to prayers.) Binisi aw ikwe, ogwissan dash winisiwan. Gikadji na kimishómiss? Geget kitchi gikadji, gikadjiwan gaie ojishetan; kitchi ktssina sa. Ta-bi-ija na omá kimishóme? Endogwen, ta-bi-ijāwan dash win onidjānissan Nijishe wewéni wissini, kawin bakadéssi, onidjānissan dash bakadéwan. Mary okómissan wābang ta-mādjāwan.

Will his father chop wood? He will chop wood. He walks and his son runs (*bimibatówan*.) That man's father is an habitual drunkard; his mother works hard. Is thy daughter well? She is unwell (*mánji aia*), and her son drinks. Will John's mother leave? She will leave soon. The mother of Jesus is called Mary. Did thy grandfather and thy grandmother go home? They

went home. Is her brother in good health (*mino bimádisiwan ina od awéman?*) He is in good health. Does Jane's brother go to prayers? He goes to prayers often. Does he pray well? He prays well. Is thy grandfather a Christian? He is a Christian. Is his son a Christian? No; but his daughter is a strong Christian. Did her father go to the woods? No, but her mother went. Is thy aunt hungry? She is hungry and her child is hungry and unwell.

ORDINARY ACTIONS DURING THE DAY
EXPRESSED IN CHIPPEWA.

I go, *nind ijá.*

„ come, *nin bī-ijá.*

„ go in, enter, *nin pīndige.*

„ come in, *nin bī-pīndige.*

„ go out, *nin sāgaam.*

„ stand, *nin nībaw, nin gābaw.*

„ stand up, *nin pásigwi.*

„ arise (from bed), *nind ónishká.*

„ go to bed, *nin gawishim.*

„ stand still, *nogigābaw.*

„ walk, *nin bimossé.*

„ walk slowly, *nin bēsika.*

„ walk fast, *nin kījka.*

„ sit down, *nin námadab.*

„ run, *nin bimíbató.*

„ run fast, *nin kījikābató.*

„ run slow, *nin bēsikābató.*

„ run away, *nin gīmi, nind ójim.*

„ creep, *nin bímóde.*

„ sleep, *nin nīhá.*

„ rest, *nind ānweb.*

„ work, *nind anoki.*

„ awaken, *nin goskōs.*

„ am sleepy, *nin gagtbingwash,*

- I move, stir, *nin mamádji*.
 ,, lie, *nin jingishin*.
 ,, move away, *nin gōs*.
 ,, arrive, *nin dagwīshin*.
 ,, go away, *nin mādja*.
 ,, get on, aboard, *nin bōs*.
 ,, get off, disembark, *nin gabá*.
 ,, eat, *nin wīssin*.
 ,, eat it, (an. object) *nind amwa (amoa)*.
 ,, eat it, (inanimate obj.) *nin mīdjin*.
 ,, drink, *nin minikwé*.
 ,, drink it, *nin minikwén*.
 ,, am hungry, *nin bakadé*.
 ,, am thirsty, *nin gīshkābāgwe*.
 ,, starve, *nin gawanāndam*.
 ,, put it in my mouth, *nin jákamon*.
 ,, swallow it, *nin gondān*.
 ,, vomit, *nin jishigāgōwe*.
 ,, spit, *nin sikwádjigc*.
 ,, breathe *nin nēsse*.
 ,, smoke, *nin ságasswá*.
 ,, chew, *nin agwanéndjigc*.
 ,, snuff, *nin pīndakwe*.
 ,, laugh, *nin bāp*.
 ,, laugh at him, *nin bāpia*.
 ,, laugh at it, *nin bāpīton*.
 ,, cry, weep, *nin maw*.
 ,, cry for him, lament him, *nin māzwima*.
 ,, cry for it, lament it, *nin mawīndan*.
 ,, am drunk, *nin gīwashkwébi*.
 ,, take, receive him, *nind odápina*.
 ,, take, receive it, *nind odápīnan*.

☞ The Chippewa student should make exercises on the preceding words, as also on the subsequent lists of Chippewa words and expressions. In order not to make the book too bulky, the author has omitted to add exercises.

Summary.

Ow na *ki gi-ikkit*? Ow sa nin *gi-ikkit*. *Ki gi-niba na?* Nin *gi-niba sa*. Nin *nondawa aw ikwe*, nin *wābama gaie*. *Gi-mādjāwag ininiwag*; *ikwēwag dash oma aidwag*. *Ki gi-wābamag na?* Enange, (yes) nin *gi-wābamag*. *Ta-gi-wēwag na kishi-mēiag?* *Wābang ta-gi-wēwag*. *Ki sāgia na ki mama?* E nange, nin *kitchi sāgia*. *Ki gi-jingénima na aw matchi inini?* Nin *gi-jingénima sa*. Ow na *ki gi-ijitchige?* Nin *gi-ijitchige*. *Matchi ijiwébisiwag* (are bad, wicked) *igirw kwéwisénsag*. Nin *kikénimag níbiwa ininiwag gaie ikwēwag oma*. *Tamanisséwag na kissaiéiag?* *Waiba ta-manisséwag*; *nongom wissiniwag megwa*. *Aw ikwe wābandama gaie nondama*. *Animóshag wīninowag*. *Aw kokosh kitchi pakákodoso*. *Kitchi kijāte nongom*; *waiba tagimizwan*. *Nondāgosiwag pakaākwéiag*. *Igirw Kitchi Mokomānag* (Americans) *giwashkwébiwag*. *Akosi nissaie*; *waiba ta-nibo*. Nin *ga-wābamag kissaiéiag nongom onagoshig*. *Binisi aw ikwe*; *aw dash ikwésens wīnisi*. *Anin enapinéian?* *Nind ākos*; *nind ākoshkadé*. *Kitimiwag igirw kwéwisénsag*; *igirw dash ikwesénsag nitá-anokéiwag*. *Wewéni gāgígito aw inini*. *Ki sāgia na noss?* E nange nin *sāgia*. *Ki minwénima na aw kitchi animósh?* Nin *minwénima*. *Ki gi-bāpia na nishime?* E nange nin *gi-bāpia*. *Wābang ta-mādjām, ta-gi-wem gaie*. *Wewéni kid otchipwem*. *Otchipwémo na aw Wemigtóji?* E nange, *wewéni otchipwémo*. Ow nin *gi-dibādjim*. *Mino aia na kiga?* *Mino aia*. *Binéshiiag nagamówag*. *Anin ejinikāsod aw kwéwiséns?* *John ijinikāso*; *nin dash Peter nind ijinikās*; *aw ikwésens dash Mary ijinikāso*.

LESSON VIII.

First conjugation, negative form.

Note 1. A peculiarity of the Chippewa language is the negative form of the verb. In the indicative mood, in all the nine conjugations, the negative form is expressed by the adverb *kawin*, not, and by peculiar terminations. In the subjunctive mood and in the participles the adverb *kawin* is omitted. In the imperative mood the adverb *kego* is used instead of *kawin*.

Note 2. To form the indicative mood, negative form, change the characteristic vowels as follows:

<i>a</i>	is	changed	into	the	characteristic	syllables	<i>assi</i> :
<i>e</i>	”	”	”	”	”	”	<i>essi</i> .
<i>i</i>	”	”	”	”	”	”	<i>issi</i> .
<i>o</i>	”	”	”	”	”	”	<i>ossi</i> .

Add to these characteristic syllables the same terminations as in the affirmative form, f. inst.:

Indicative mood, Present tense.

Kawin nind ikkitossi I do not say.

Kawin kid ikkitossi, thou dost not say.

Kawin ikkitossi, he or she does not say.

Kawin nind ikkitossímin, we do not say.

Kawin kid ikkitossim, you do not say.

Kawin ikkitossítwag, they do not say.

Kawin ikkitossim, one does not say (Impers).

Kawin ikkitossítwan, his (f. i. son) does not say. 2d 3d Person,

Imperfect tense.

Kawin nind ikkitossinában, I did not say.

Kawin kid ikkitossinában, thou didst not say.

- Kawin ikkitossiban*, he did not say.
Kawin nind ikkitossiminában, we did not say.
Kawin kid ikkitossimwában, you did not say.
Kawin ikkitossibanig they did not say.
Kawin ikkitossíbanin, his (f.i.) son did not say.
Nongom gíjigak, to-day.
Nongom tibikak, to-night.
Nongom kígijeb, now this morning.
Jéba, this morning, (*when passed*).
Nongom onágoshig, this evening.
Tchi bwa náwakweg, before noon.
Gi-ishkwā-náwakweg, afternoon.
Nongom tchi bwa náwakweg, this morning, before
noon.
Nongom gi-ishkwā-náwakweg, this afternoon.
Wābang, to-morrow.
Wābang kígijeb, to-morrow morning.
Wābang onágoshig, to-morrow evening.
Awasswābang, day after to-morrow.
Pitchināgo, yesterday.
Awassonāgo, day before yesterday.
Wāssa, far away.
Bēsho, near, near by.
Oma, here; *wedi*, *iwidi*, there.
Nind ijiwébis (i), I am, act, behave in a certain
manner.
Nin matchi ijiwébis, I am bad, wicked.
Nin mino ijiwébis, I am (morally) good.
Nin bishigwádj ijiwébis, I am impure.
Nin nishkádj ijiwebis, I am angry.
Anotch ijiwébisí, he or she misbehaves.
Nin bātā-ijiwebis, I am bad.
Nin gījwe, I talk, speak.
Nin bishigwádj gījwe, I speak immodestly.
Nin winigijwe, I speak dirty words.
Nin binigijwe, I speak modestly.
Nin bātā-gījwe, I speak wickedly.
Nin matchi gījwe, I speak ill, bad.

Nin mino gijwe, I speak (morally) well.

Nind ijitchige, I do.

Nin matchi ijitchige, or, *nin manjitchige, matchi-tchige*, I act wrong, badly.

Nin mino ijitchige, or *nin minotchige*, I act well.

EXERCISE.

Kawin na ki gi-ijassi odénaug pitchināgo? Kawin nin gi-ijassi; wābang dash nin gad-ija. Anin ejiwébisid kigwiss? (how does thy son behave?) Kawin mino ijiwébisissi, atagëshki, (he gambles) minikwëshki, gīwashkwebishki, nibāshka, (he runs about at night) kitimëshki gaie; geget kitchi matchi ijiwébisi. Anin ejiwébisid kidāniss? Mino ikwesensíwi, (she is a good girl). Gi-matchi-gijwéwag na igiw ininiwag? Kawin gi-matchi-gijwessiwag sa. Aw abinódji wīnigijwe, jeba gi-wīnigijwe. Aw anishinābe bishigwádj ijiwébisi. Ki gīwānim gosha (thou liest); kawin wika (never) gi-matchi-ijiwébisissi aw anishinābe. Mojaḡ na bīnigijwe Mary? Kawin mojaḡ bīnigijwessi, awassouāgo gi-wīnigijwe. Ki wi-niba na nongom? Kawin mashi (not yet) nin wi-nibāssi; nongom tībikak nin ga-niba. Ki ga-mādjām ina, nongom onāgoshig? Kawin nongom onāgoshig nin ga-mādjassimin, osām gūniwan, (it rains to much). Bakadéwag na igiw ikwéwag. Kawin bakadessiwag. Wāssa na aiáwag ki kitisīmag (thy parents)! Kawin wāssa aiasīwag; bēsho nongom aiáwag; ima odénang aiáwag.

Did thy son sleep well? He did not sleep well; he is unwell (*mānji-aia*). Will thy younger sister return home tomorrow morning (*ta-ajégíwe na*)? No, she will not return tomorrow morning; she will return day after tomorrow. Do they want to eat and drink before noon? No, they will eat and drink after noon. Did thy father speak bad? No, he never speaks bad. Did those men do bad? No, they did not do bad. They are good men, *mino-*

iminiwizag. Did thy paternal uncle leave this morning (*jeba*)? He did not leave this morning; he will leave this evening. He will embark on the steamboat (*ishkote-nabikwāning ta-bosi*). Is John good or is he bad? He is not bad; he is good. He is industrious (*nitá-anokí*).

ORDINARY WORDS AND EXPRESSIONS.

I fear, am afraid, *nin sēgis*, *nin gotádj*, *nin sē-*
gendam.

I fear him, *nin gossá*.

,, scare him, make him afraid, *nin sēgia*.

,, scare him (by words), *nin sēgina*.

,, fear it, *nin gotān*.

,, see, *nin wāb*, *nin wābandama*.

,, see him, *nin wābama*.

,, see it, *nin wābandān*.

,, hear, *nin nōndam*, *nin nōndama*.

,, hear him, *nin nōndawa*.

,, hear it, *nin nōndān*.

,, feel, *nin mōjiuwe*.

,, feel him, *nin mojiá*.

,, feel it, *nin mōjilon*.

,, make him, *nind ójia*.

,, make it, *nin ójilon*.

,, make him like, *nind íjia*.

,, make it like, *nind íjilon*.

,, begin *nin mādjita*.

,, begin it, *nin mādjitān*.

,, finish, am through (with some work), *nind*
ishkwáta.

,, finish it, *nind gijilon*, *nin ishkwatān*, *nin giji-*
kan.

,, am ready, *nind gijita*, *nind ójita*.

,, touch, *nin tángínige*.

,, touch him, *nin tángina*.

,, touch it, *nin tánginān*.

,, am good, virtuous, *nin mino ijiwébis*.

I am well, in good health, *nin mino aia, nin mino bimádis.*

„ am bad, *nin matchi ijíwébis.*

„ am impure, *nin bishigwādj ijíwébis.*

„ am kind, charitable, *nin kijádis, nin kijewādis.*

„ am unwell, *nin mánji aia, kawin nin mino aia-ssi.*

„ am sick, *nind ākos.*

„ make him sick, *nind ākosia.*

„ make it sick, *nind ākositon.*

„ have toothache, *nind ākosin nibid, nin dēwábi-de.*

„ have headache, *nind ākosin nishtigwan, nin dē-zwikwe.*

„ have colic, bellyache, *nind ākoshkadé, nind ākosin nimissad.*

„ have earache, *nind ākosin nitáwag.*

„ have smallpox, *nin mamakis.*

„ have measles, *nin mískwajé.*

„ have a sore throat, *nind ākosin nin gondágan, nin gondashkwéi.*

My throat is swollen, *nin bāgigondágan.*

„ foot is sore, have pain in my foot, *nind ākosin nisid, nin dēwiside.*

I have pain in my heart, *nin dēwidéé.*

„ „ „ „ „ breast, *nin dēwakigan.*

„ „ „ „ „ leg, *nin dēwigāde.*

„ „ pains „ „ bones, *nin dēwigāne.*

INTERMEDIATE EXERCISE.

I have....him — *nin gi-....a.*

thou hast....him — *ki gi-....a.*

I did (or have) them — *nin gi-....ag.*

thou didst (or, have) them — *ki gi-...ag.*

Nin gi-wābama, I have seen him, I saw him.

Nin ga-wābama, I will or shall see him.

Nin da-wābama, I would or should see him; I ought to see him.

Nin da-gi-wābama, I would or should have seen him.

Nin ganóna, I speak to him.

Nin gaganona, (freq.) I converse with him.

Nind ina, I say to him, or I say something of him.

Wābang, to-morrow; *wābang kígijeb*, to-morrow morning.

Wābang onágoshig, to-morrow evening.

Tibikong, last night.

Kwiwisensag, boys; *ikwesénsag*, girls.

Tibikong nin gi-wābamag nibiwa (many) *ikwéwag*. *Ki gi-wābamag na? Geget, nin gi-wābamag. Ki ga-ganóna na noss? Nin ga-ganóna sa. Ki gi-ganawābamag na tibikong George gaie Heury? E, nin gi-ganawābamag sa. Nin ga-wābamag noss gaie ninga, nin gi-ina George.* (I said to George, I told George). *Nin ga-gaganónag iníniwag. Ki da-gi-wābama koss. Nin ga-wābama. Ki da-sāgiag koss gaie kiga. Wābang nin ga-ganóna bejig* (a certain) *iníni*.

Last night I conversed with thy mother; I shall see John, I said to her. 'Tomorrow morning I shall talk to thy father and mother. Didst thou hear those boys? (*Ki gi-nōndawag na ogow kwiwisénsag?*) I heard them and I will speak to them. 'Thou shouldst have spoken to her. I shall speak to her to-morrow morning. Didst thou speak to my father? I did speak to him. Didst thou laugh at my father? I laughed at him. I will hear the boys to-morrow. Hast thou looked at the men? I have looked at them.

ORDINARY WORDS AND EXPRESSIONS.

I have pain in my arm, *nin dēwínike*.

„ „ „ „ „ hand, *nin dēwintndji*.

„ „ „ „ „ back, *nin dēwípikwán*.

„ am inclined to vomit, *nin mājídée*.

- I come from, *nind óndjiba, nind óndji.*
 ,, think, *nind inéndam.*
 ,, think it, *nind inéndān.*
 ,, think of him, want him (to do s. th.), *nind inénima.*
 ,, think well of him, *nin mino inénima.*
 ,, think bad of him, *nin matchi inénima.*
 ,, think immodestly, *nin bishigwādj inéndam, nin bishigwādéndam.*
 ,, am ashamed, *nind agátch, nind agaténdam.*
 ,, make him ashamed, *nind agátchia.*
 ,, am ashamed of him, before him, *nind agatcht-tawa, nind agaténima.*
 ,, am ashamed of it, *nind agátchitān.*
 ,, bring it to shame, *nind agátchiton.*
 ,, am bashful, shy, timid, *nind agatchíshk.*
 ,, am angry, *nin nishkādis.*
 ,, am angry interiorly, *nin nishkādéndam.*
 ,, listen to him with anger, *nin nishkādisítawa.*
 ,, am inwardly angry at him, *nin nishkénima.*
 ,, speak angry, *nin nishkádji gījwc, nin nishkāsītāgos.*
 ,, speak angry to him, *nin nishkádji ganóna.*
 ,, do, *nin dódam, nind ijítchige.*
 ,, do to him, *nin dódowa.*
 ,, do good to him, treat him well, *nin mino dó-dawa.*
 ,, do bad to him, ill-treat him, *nin matchi dóda-dawa.*
 ,, do to myself, *nin dodās, nin dodādis.*
 ,, reflect, meditate, *nin nanágatawéndam.*
 ,, reflect, meditate on it, *nin nanágatawéndān.*
 ,, reflect on him, *nin nanágatawénima.*
 ,, examine my conscience, *nin nanágatawénindis.*
 ,, am sad, *nin kashkéndam, nin wassitawéndam.*
 ,, sadden him, make him sad, sorry, *nin kashken-dámia.*
 ,, am glad, *nin minwéndam.*

I am glad at it, pleased with it, *nin minzwéndān*.
I am pleased with him, I like him, *nin minzwé-
nima*.

I make him pleased, *nin minzwendámia*.

Other expressions for I am glad, pleased: *nind
onanigwendam, nin mōdjigéndam, nind
onáwigos, nin mōdjigis, nin bāpincuin*.

I wonder, *nin mamakādéndam*.

I wonder at it, *nin mamakādéndāu*.

I wonder at him, admire him, *nin mamakādéní-
ma*.

I resolve am determined, *nin gijéndam, nin kitchi
inéndam*.

LESSON IX.

The imperative mood, affirmative and negative form, of the first conjugation.

Rule 1. The terminations of the imperative mood, *affirmative form*, are *n, g, da* added to the characteristic vowel, for instance:

Gīwen, go (thou) home! (*gīwekan!*)

Gīweg, go (ye) home! (*gīweiōg!* or *gīwekiēg!*)

Gīwéda, let us go home!

 The termination *kan*, plural *keg*, is used to express a command or exhortation in a polite manner, and may be translated in English by the word *please*, f. i.: *nidji, bī-ijakan oma*, friend *please* come here! The plural form *iōg* is very much used instead of *g*. f. i.: *gīweiōg!* go home! instead of *gīweg!* Both terminations have the same meaning. The above remarks apply to the first six conjugations.

Rule 2. The terminations of the imperative

mood, *negative form*, are *ken*, *kegon*, *ssida* added to the characteristic vowel; *kego* is placed before the verb, for instance.:

Kego gīweken, do (thou) not go home!

„ *gīwēkēgon*, don't (ye) go home!

„ *gīwessida*, let us not go home!

Kijika, he goes quickly.

Kijikábató, he runs quickly.

Bēsika, he goes slowly

Bēsikábató, he runs slowly.

Aiékosi, he is tired.

Nind ānweb, (i) I rest.

Nind onishká, I arise (having lain down).

Nin pásigwi, I arise, get up, stand up, (from a sitting posture).

Nind onishkábató, I rise up quickly, I jump up.

Intni, man; *ininiwi*, he is a man.

Ikwé, woman; *ikwewi*, she is a woman.

Kwtwisens, a boy; *kwiwisensiwi*, he etc.

Ikwésens, a girl; *ikwesensiwi*.

Oshkinawe, a young man; *oshkinawéwi*.

Oshkiniigikwe a young woman, girl; *oshkiniigikwéwi*: she is a young lady, girl,

Oshki-inini, a young man (not a youth); *oshki-ininiwi*.

Oshki-ikwe, a young woman (not a young lady) *oshki-ikwéwi*.

EXERCISE.

Ningwiss, *mojag mino ijiwébisin*; *kego wika matchi ijiwébisikén*. *Kid aiékosim*, *bi-anwébig oma* (come and rest here). *Migwetch!* *Kawin nind aiékosissimin*; *niu bakadémin dash*. *Bi-wissinig*. *Wewib onishkán*. *Kego kitimiken*. *Igiw anishinābeg kawin pásigwissiwag*. *Anishinābedog*, *wewib pásigwig!* *Wewéni anokig!* *Kego wika matchi ijitchigekégou*; *mojag mino ijitchigeg*. *Onishkábaton*, *nindāniss*, *onishkábaton!* *Aw bebéjigóganji* (this horse) *kijiká-*

bato, aw dash wedi bésikábato. Mino ininiwi John; Peter dash matchi ininiwi. Ki matchi ikwew. Kawin nin matchi ikwéwissi; nin mino ikwew. Waiéshkat (formerly) gi-kitchi-ikwesensiw Mary; oshimeian dash Sarah kawin gi-kitchi-ikwesénsiwissizwan. Kego mādjassida nongom gijigak; nindawatch (rather) wābang mādjada. Wewib giwen; kego oma aiáken. Kego minikwéken matchi nibi (bad water, i. e. whisky). Kego wika matchi ikkitokégon; kego gaie wika matchi ijiwebisikégon. Kawin nin matchi ijiwébisissimin. Wewib ijan anamiang. Kego anotch ijiwébisikén; mojang mino ijiwébisin. Kego wassa ijákén; besho aián. Nongom nawakweg bi-wissinin.

Don't speak immodestly; always speak modestly. Does that young man speak dirty? Sometimes (*naningótinong*) he speaks dirty. Don't go away to-day! I will leave to-night; I will get on the train, (*nin ga-bōs ishkote-odābāning* fire-wagon). Thou art very tired; sleep well. Is Jane a good girl? She is not a good girl; she walks about at night; she is a night walker (*nibáshka*). A good girl does not walk about at night. Did John talk ill? No, he did not (talk ill). Don't do that! (*Kego ijitchigéken iw!*) Day after to-morrow come and work (*bī-anoktu*). Leave this afternoon and go home! I will not leave and go home to-day; to-morrow evening I will leave, but I will not go home; I will go to town. Rather go home now!

INTERMEDIATE EXERCISE.

I not....him } *assi*.... I not....them } *assig*;
 thou not....,, } thou not....,, }

Kawin nin wābamássi, I see him not, do not see him.

Kawin nin wābamássig, I see them not, I do not see them.

Kawin nin gi-nōdawássi, I have not heard him,
heard him not.

Kawin nin ga-ganonássig, I will not speak to
them.

Kawin nin da-jawenimássi, I should not pity him.

Kawin ki da-gi-mikwenimássig, thou wouldst not
have remembered them.

Nin mikwénima, I remember him.

Nin wanénima, I forget him.

Kitchi, much, very.

Nin kilchi sāgia nin mama (ninga), (my mother). *Nin sāgia nin papa (noss)*, (my father). *Kawin nin nondawássig ikwéwag*. *Pitchināgo nin gi-wābama bejig inini*. *Ki gi-jawénima na noss?* *Kawin nin gi-jawenimássi koss*. *Kawin na ki mikwenimássig igiw* (those) *ikwesénsag?* *Geget nin mikwénimag gaic nin sāgiag*. *Kawin na ki sāgiássig ki papa gaie ki mama?* *Kawin nin sāgiássig*. *Awassonāgo nin gi-wābamag nibiwa* (many) *ininiwag*. *Kawin nin gi-wanenimássig George gaie Joseph*. *Ki sāgiag na?* *Euangc*, (yes, to be sure) *nin sāgiag*.

Didst thou hate him? I did not hate him; but I (*kawin dash*) do not love him. Wilt thou remember the boy? I will remember him. Last night (*tívikong*) I helped a man, (*tívikong nin gi-jawénima bejig inini*). Thou shouldst not have helped him. Day before yesterday I conversed with thy father. I did not see thy mother. I would have spoken to her. John, didst thou remember those (*igiw*) men and women? I did not remember them.

ORDINARY WORDS AND EXPRESSIONS.

I strongly resolve, *nin mashkawéndam*, *nin sōn-géndam*.

I remember, *nin mikwéndam*.

I remember it, *nin mikwéndān*.
 „ „ him, *nin mikwénima*.
 „ find, *nin mikáge*.
 „ find him, *nin mikawa*.
 „ find it, *nin mikān*.
 „ lose, *nin wanitáss, nin wanitáge*.
 „ lose him, *nin wánia*.
 „ lose it, *nin wániton*.
 „ forget, *nin wanéndam*.
 „ „ it, *nin wanéndān*.
 „ „ him, *nin wanénima*.
 „ „ s. th. (leave it somewhere), *nin wanike*.
 „ leave it, (by mistake, forgetfulness), *nin wané-*
ken.

I make a mistake, *nin wanítchige*.

At, to, from, my home, *endaiān*.

„ „ „ thy „ *endaian*.

„ „ „ his „ *endad*.

„ „ „ our „ *endaiāng*.

„ „ „ our „ *endaiaug*.

„ „ „ your „ *endaieg*.

„ „ „ their „ *endawad*.

I come from home, *endaiān nind ondjiba*.

They come from home, *endāwad ondjibāwag*.

I go home, *nin grwe, endaiān nind ije*.

„ keep company with him, *nin wissókawa*.

„ love, *nin sāgiwce*.

„ „ him, *nin sāgia*.

„ „ it, *nin sāgiton*.

„ hate, *nin jingéndam*.

„ „ it, *nin jingéndān*.

„ „ him, *nin jingénima*.

„ „ to hear him, *nin jingitawa*.

„ „ „ it, *nin jingitān*.

„ like „ „ him, *nin minótawa*.

„ like „ „ it, *nin minotān*.

„ am hateful, *nin jingendāgos*.

„ am amiable, *nin sāgiigos*.

- I suffer, *nin kotágito, nind ānimis, nin kotagéndam.*
- „ suffer bitterly, *nin wissagéndam.*
- „ am born, *nin nig, nind ondādis.*
- „ die, *nin nib, nin ishkṵā-bimādis.*
- „ die from some thing, *nind óndjiné.*
- „ die in a place, *nin dápine.*
- „ am angry, *nin nishkādís.*
- „ „ „ interiorly, *nin nishkādéndam.*
- „ „ „ at him, *nin nishkēnima.*
- „ make him angry, *nin nishkia, nin nishkádja.*
- „ talk angrily, *nin nishkāsitasos.*
- „ anger him by my words, *nin nishkima.*
- „ talk immodestly to him, *nin wīnima, (nin bi-shigwádj ganóna).*
- „ talk immodestly, *nin wīnitasos.*

LESSON X.

The subjunctive mood of the first conjugation in the affirmative form.

Note 1. The subjunctive mood is far more frequently used in Chippewa than in English. This is partly due to the fact that the Chippewas have no infinitive mood, and partly because the subjunctive follows after many conjunctions which in English are followed by the indicative mood.

Note 2. The subjunctive mood follows after the following conjunctions: *tchi*, that, in order that, to; *bwa* or *tchi bwa*, before; *gi-* (*ga-*) *ishkwā-* after; *binish tchi*, until; *tchi wī-*, that, in order that; *kishpin*, if; *mīssawa*, although; *mī wendji-* (*mī ga-ondji-* & *mī ge-ondji-*) therefore; *ondji iw*,

(expressed or understood) because; *megwa*, whilst; *pánima* or *pánima apí*, after, when; *ano* or *aiāno*, although.

Note 3. To form the subjunctive mood, add the following terminations to the characteristic vowels *a*, *e*, *i*, *o*.

Present tense	Pluperfect tense.
<i>iān</i>	<i>iāmban</i>
<i>ian</i>	<i>iamban</i>
<i>d</i>	<i>pan</i>
<i>iāng</i>	<i>iāngiban</i>
<i>ieg</i>	<i>iegoban</i>
<i>wād</i>	<i>wāpan</i>
<i>ng</i> (<i>Imp.</i>)	<i>ngiban</i>
<i>nid</i> (<i>2d 3d Pers.</i>)	<i>nipan</i>

Note 4. To form the perfect tense, prefix *gi-* (in the change *ga-*) to the present tense, f. i.: *kishpin ikkitoiān*, if I say; *kishpin gi-ikkitoiān*, if I have said.

Note 5. To form the future tense, prefix *ge-* or *ged-* to the present tense, for instance: *kishpin ged-ikkitoiān*, if I shall say.

Note 6. To form the second future tense prefix *ge-gi-* to the present tense, f. i.: *kishpin ge-gi-ikkitoiān*, if I shall have said.

Note 7. The pluperfect subjunctive has the *appearance* of the imperfect, but in meaning it expresses suppositions not fulfilled, f. i.: *kishpin bi-ijaiamban oma*, *kawin nin da-gi-nishkādissi*, if thou hadst come here, I would not have been angry.

Present tense.

Kishpin nīmiān, if I dance,
 „ *nīmiān*, if thou dance,
 „ *nīmid*, if he or she dance,
 „ *nīmiāng*, if we dance,

Note 10. The above remarks apply more or less to the first six conjugations, both in the affirmative and negative form; hence they need not be repeated, and we shall give only the *exclusive* form *iāng*, *iāngiban* in the subjunctive mood and participles of the first six conjugations; but in the fourth conjugation both forms will be given, as they each have their peculiar terminations.

Vocabulary.

Tchi, *tchi wī*- that, to, in order that.

Bwa, *tchi bwa*, before.

Gi-(*ga*-) *ishkwā*- after.

Pánima, *pánima apí*, after, afterwards when, when.

Binish, *binish tchi*, till, until.

Missawa, although.

Mi wéndji- (*mi ga-ondji*- & *mi ge-ondji*-) therefore.

Megwa, whilst.

Apí, when.

Anishwin? Why.

Wégonen wendji- (*wégonen ga-ondji*- & *wégonen ge-ondji*-) why? for what reason?

Nin maiawab (*i*), I sit up straight.

Bī- refers to *coming*.

Nin nībaw (*i*), I stand.

Nin nāmadab (*i*), I sit.

Nin gābaw (*i*), I stand.

Nin nōgi, I stop.

Nin nōgibato, I stop running.

Nin nōgigābaw (*i*), I stop walking, I stand still.

Nind apáb (*i*), I sit upon.

Nin minwáb (*i*), I sit comfortably.

Nin mānab (*i*), I sit badly, uncomfortably.

Nin āndab (*i*), I sit elsewhere.

Nind danab (*i*), I sit in a certain place.

Nin nīganab (*i*), I sit foremost.

Nin ishkweb (i), I sit behind.
Nin mitab (i), I sit on the bare ground.
Nin bimidab (i), I sit obliquely.
Awi- refers to going; wi- to willing.

EXERCISE.

Ki gad-ākos, kishpin nibaian. Ki ga-minótchige kishpin wewéni wissiniian. Ki ga-gikadj kishpin ginwénj (for a long time) nibáwlian oma. Nin wī-anámia tchi bwa mādjaiān. Mojag anámiag tchi bwa wissiniieg. Ningwiss, bī-wissinin, ki bá-kadé sa. Nin mama, kawin nongom nin wī-wissinissi, kawin mashi nin bakadéssi, pánima bakadeiān wewéni nin ga-wissin. Jesus gi-kitimágisi (was poor) bínish gi-nibod tchibaiátigong (until he died on the cross). Anishwin mojav bāpiian? Geget ki bāpishk. Missawa naningotinong anamiāian, kawin ki gad-ijássi gijigong mino ijiwebistissizwan. Wégonen wéndji-mawid aw ikwe? Mi wéndji-mawid gi-nibonid onidjánissan. Wewéni maiáwabin, kego bimidábiken. Anishinābeg naningim mitábiwag, kitchi mokomanag dash (Americans) apábirwining (chair) namádabiwag. Kego ningotchi ijáken bwa náwakweg.

Nōgibatón, ningwiss, osām kid aiékos, ki gad-ākos osām enigok bimibatóian. Igiw ikwéwag nōgigābawiwag. Aw inini minwábi, aw dash ikwe mānabi. Ininiwidog! ningotchi bakán (somewhere else) awi-āndabig, igiw ikwewag oma wī-bi-namádabiwag. John, awi-nīganabin, kin dash, James, awi-ishkwébin wedi. Nibiwa anishinābeg tchtgish kwand (near the door) nibáwriwag bínish tchi ishkwā-anámiaing. Wégonen wéndji-kitimágisiwād nibiwa bemádisidjig (persons, people)? Mi wéndji-kitimágisiwad, kitimishkiwad, minikwéshkiwad gaie. Wégonen ga-ondji-nibod Jesus tchibaiátigong? Kinawind gi-ondji-nibo (he died for us), bata-ijiwébisiang. Nimišhki (she has the bad habit of

dancing) *aw oshkinigikwe, mi wendji-matchi-ijiwé-bisid. Nóssinan, (father) nin ga-kitimágisimin apt ge-mādjaian. Kégo mādjáken, nóssinan, oma aian bínish tchi niboian, kégo ningotchi bakán ijáken, nin ga-bāpinenimomin (we shall rejoice, be glad), kishpin mādjássiwan.*

INTERMEDIATE EXERCISE.

Affirmative.

Negative.

He....him	} o.....an }	o....assin.
he....them		

John o wābamān; George dash kawin o wabamassin, John sees him, her, it (an. obj.), but

George does not see him etc.

Mary o nōndawān ogin ossan gaie, Mary hears her mother and father.

Jane o kikénimān ikwesénsan, Jane knows the girl.

Peter kawin o ganonáassin iníniwan, Peter does not speak (talk) to the man or to the men.

John kawin o gi-kikenimáassin nossan gaie kossan,

John did not know my father and thy father.

Michael o sāgian kwiwisénsan, kawin dash o sāgiáassin ikwesénsan, Michael loves the boy (or boys), but he does not love the girl (or girls).

Mino, good, well.... Wewéni, well.

Matchi, bad.... Mamanj, badly, negligently, not right.

Nin kikénima wewéni gaie John o kikénimān. John kawin o mikwenimáassin nossan, Mary dash wewéni o mikwénimān. Kawin ki sāgiássi koss, Peter dash o sāgian kossan. Eliza o wanénimān ogin (her mother), nin dash (but I) kawin nin wanenimássi ninga. Mary o mino ganawābamān ikwesénsan gaie nin, nin mino ganawābamag ikwesénsag. Ki sāgiag kwiwisénsag gaie Martin o sāgian kwiwisénsan. John o mikwénimān na (ina) nossān gaie nungatān? (Does John remember my

father and my mother?) *Kawin o mikwenimássin kossan gaie kigatan.* (He does not remember thy father and thy mother.) *Maria o matchi sāgian iníniwan, nin dash, kawin nin matchi sāgiássi iníni.*

Did John talk yesterday (*pitchināgo*) to thy father? Yes, he talked to my father yesterday morning (*pitchināgo kigijeb*). Has he heard the women? No (*kawin*), but he has heard the men. Does John love his father? (*O sāgian na ossan Johu?*) John loves his mother (*Johu o sāgian o-gin*), but he does not love his father.

ORDINARY WORDS AND EXPRESSIONS.

I envy, *nin kijawéndjige, nin gagawéndjige.*

„ „ him, *nin kijawénima, nin gagawénima.*

„ „ it, *nin kijawéndāu, nin gagawéndāu.*

„ am proud, *nin maminādis.*

„ „ „ inwardly, *nin maminuādédam.*

„ boast, brag, *nin māmikwas.*

„ fight, *nin mīgas.*

„ „ him, *nin mīgána.*

„ „ it, combat it, oppose it, *nin mīgadāu.*

„ wrestle, *nin mamigas.*

They wrestle together, *mamigádiwag.*

I am humble, *nin tabassénim, nin tabassénindis,*
nin tābasséndān níiaw.

„ recover (from sickness), *nin nōdjim.*

„ cause him to recover, I save him, *nin nōdji-*
moa.

„ make it recover, *nin nōdjimoton.*

„ fish (with a net), *nin págidawa,*

„ „ „ „ hook, *nin wēwebauābi.*

The fish bites, swallows my hook, *nin gōndamag-*
gigo.

I am lazy, *nin kitím.*

„ „ habitually lazy, *nin kitimíshk.*

„ work, *nind anokí.*

I work for him, *nind anokilawa.*

., make him work, *nind anokla*.

„ work with him, *nin widjanokima*.

„ am industrious, *nin nitā-anokí.*

,, am clean, *nin bīnis*.

It is clean, *bīnad*.

The liquid (water etc.), is clean, *bīṇāgamī*.

I make clean, *nin bīnítchige*.

„ am clean of heart, *nin bīnidcé.*

,, make him pure hearted, *nin bīnidēea*.

„clean him, *min bīnia*.

., speak modestly to him, *nin bīnima*.

., clean it, purify it, *nin bīnīton*.

., am unclean, dirty, *in tēnis*.

It is unclean, dirty, *wīnad*.

The liquid is unclean, *twínágami*.

I make some thing dirty, *nin zwinitchige*.

., make him dirty, *nin wīnia*.

„ make it dirty, *nin wīniton*.

., speak immodestly, *nin wīnitágos, nin wīnigij-*
we.

., speak immodestly to him, *nin twīnima*.

„ am skilful, *nin wawinges; nin nitawiton.*

,, am able, *nin gáshkiton*.

,, am unable, *nin bẁānawiton, kawin nin gashki-tóssin.*

„ gain him, prevail upon him to do s. th., *niu gáshkia.*

., cannot gain him, prevail upon him, *nin bwā-nawia*; *nin bwāma*.

., make a fire, *nin bōdawe*.

,, extinguish a fire, *nind āteige*.

LESSON XI.

On the Subjunctive mood, negative form, of the first conjugation.

Note 1. There is considerable similarity between the *terminations* of the affirmative and negative subjunctive.

<i>Affirmative</i>	<i>Negative</i>	<i>Affirmative</i>	<i>Negative.</i>
<i>iāu</i>	<i>wān</i>	<i>iāmban</i>	<i>wāmban</i>
<i>iau</i>	<i>wan</i>	<i>iambau</i>	<i>wamban</i>
<i>d</i>	<i>g</i>	<i>pan</i>	<i>goban</i>
<i>iāng</i>	<i>wāng</i>	<i>iāngibau</i>	<i>wāngiban</i>
<i>ieg</i>	<i>weg</i>	<i>iegoban</i>	<i>wegoban</i>
<i>wad</i>	<i>gwa</i>	<i>wapan</i>	<i>gwaban</i>
<i>ng</i>	<i>ng</i>	<i>ngibau</i>	<i>ngiban</i>
<i>nid</i>	<i>nig</i>	<i>nipan</i>	<i>nigoban</i>

Present tense.

Ikkitossi wān, If, that, I say not,
ikkitossi wan, „ thou „ „
ikkitossi g, „ he „ „
ikkitossi wāng, „ we „ „
ikkitossi weg, „ you „ „
ikkitossi gwa, „ they „ „
ikkitossi ng, „ one „ „
ikkitossi nig, „ his (f. i.) son says not.

Pluperfect.

ikkitossi wāmban, had I not said.
ikkitossi wamban, „ thou „ „
ikkitossi goban, „ he „ „
ikkitossi wāngiban, „ we „ „
ikkitossi wegoban, „ you „ „
ikkitossi gwaban, „ they „ „
ikkitossi ngiban, „ one „ „
ikkitossi nigoban, „ his (son) not said.

- Nin sagasswá*, I smoke (a pipe).
 „ *agwanéndjige*, I chew (tobacco).
 „ *pindākwe*, I snuff.
 „ *mānēpwa*, I have no tobacco.
Nind opwágan, my pipe.
Asséma, tobacco, snuff.
Pindākwéwin, snuff.
Asséma-makak, snuff-box.
Ishkoténs, (little fire), a match.
Nin sagasswéidimin, we smoke together, hold an
 Indian council.
Sagasswéidizwining, to, at, from an Indian coun-
 cil.
Nin wēbinige, I confess, I cast away.
Wēbinigeng ija, he goes to confession.
Wēbinigeng ondjiba, he comes from confession.
Endaji-webinigeng, where one confesses, confes-
 sional.
Bējig, one (*ningot*).
Nij, two.
Nisswi, three.
Niwin, four.
Nānan, five.
Ningotwāsswi, six.
Nijwāsswi, seven.
Nishwāsswi, (*ishwasswi*) eight.
Jāngasswi, nine.
Midāsswi, ten.
 „ *ashi bejig*, eleven.
 „ „ *nij*, twelve, etc.
Nijtana, twenty.
Nissimimidana, thirty.
Nimidana, forty.
Nānimidana, fifty, etc.

EXERCISE.

*Kawin ki da-gi-ākosissi, sagasswāssiwamban, o-
 sām gi-sagasswáian, mi ga-ondji-ākosuian. John*

agwanendjige, wiwan (his wife) dash pīndākvē-
 wan. Nin mānēpwa, ikkito aw anishinābe, ka-
 wia awiia opwāgan, kawin gaie asséma. Anind
 ishкотénsan oma aiawan. Aw ikwe winidenigóme
 (has a dirty nose), osām mo jag pīndākved, pīnda-
 kwéshki geget. Nougom ta-sagassweidiwag anishi-
 nābeg Mashkī-Sibing, ki wi-ija, na gaie kin, sa-
 gassweidiwining? Kawin nin wi-ijassi, nin wi-bōs
 ishкote-ōdābāning, Wikwédoug dash nin gad-ija.
 Kishpiu wewēni webinigéssiwag, kawin ki gad-ijás-
 sin gijigong. Béjig inini jaigwa aia eudaji-wēbi-
 nigeng. Gaie nin, nin gad-ija wēbinigeng wābang.

Midāsswi ininiwag, nijwāsswi ikwēwag, gaie
 nijtana abinodjiag ábiwag anamiēwigamigong.
 Igitw nij ininiwag kawin da-gi-giwashkwēbissiwag
 kishpiu gi-pīndigessigwāban siginigēwigámigong
 (those two men would not have become drunk,
 had they not gone into the saloon). Missawa ki-
 timágisiian, ki ga-kāgige-jawendāgos gwaiak bima-
 disiian, matchi ijitchigéssiwān gaie. Nij nabe-paka-
 ākweiag migádiwag (fight together), eshkam, esh-
 kam nishkádisiwag (angry) kitchi takwandiwag,
 miskwizwawag, ta-ondjinewag, bōnitassigwa (they
 will die of it, unless they quit, give up).

Where is my pipe? (*anindi nind opwāgan?*) I
 wish to smoke. Thou wilt do well, if thou dost
 not smoke; thou art sick. I want to smoke only
 for a short time (*wenibik eta go nin wi-sagass-
 wá*). Those three men are industrious, but those
 four are lazy. Men. (*ininiwidog?*) you will be
 poor, if you don't work well. Go and work in
 my field. If *thou* dost not go away, *I* will go a-
 way. If they don't go home, they will play here
 all day (*kabé-gijig ta-odaminowag oma*).

INTERMEDIATE EXERCISE.

I....thee *ki....in.*

I....you *ki....iininim.*

Ki wābamin, I see thee.

Ki wābamininim, I see you (plural).

Ki kikéuimiu, I know thee, I am acquainted
with thee.

Ki kikénimíniuiim, I know you, I am acquainted
with you (Plural).

Nin bīa, or, *uin babīa*, I await him, I wait for
him.

Nin uándoma, I call him.

Nin márwima, I weep for him, cry for him, be-
wail him.

Oma, here.... *Wedi* or *iwidi*, there.

Bī-ijan oma! come here! (thou) *ondāss!* *ondāsh-*
an!

Wedi ijan! go there! (thou) *Ikogán ima!* Go a-
way there!

Bī-ijag oma! come here! (you, several) *ondashag!*
ondāss!

Wedi ijag! go there! (you).

Nosse! (vocative case) *ki wābamin gaie ki ki-
kénimin.* *Ninge!* *Bī-ijan oma!* *Nongom ki wāba-
min wewéni.* *Ningwiss*, (my son) *ki sāgiim.* *Nin-
dániss* (my daughter) *ki bīin.* *Tibikong ki-gi.ba-
biin.* *Niniđjāniss* (my child) *bī-ijan oma!* *Ki nān-
domin.* *Ninge*, *ki sāgiin gaie ki márwimin.* *Nin
jīngénima George;* *nin sāgia dash Paul.* *Ki sāgi-
iininim.* *Nin babīag béjig iuni gaie bejig ikwe.*
Ki babininim. *Harwin ki biāssig kwirwiséusag,*
Johu dash o babian. *Pitchiuāgo ki gi-wābamin
gaie ki gi-ganónin.* *Peter gaie Paul, wābang ki
ga-gaganónininim, nongom dash nin gaganónag
igiw miniwag.* *Ningwiss ki ga-jawénimin.*

O ganawābamān ikwewan. *Ikwe o ganawāba-*

mān ininiwan. Nin wābamag nij (two) ikwesén-sag. Kì jīngéninim. John o jīngénimān Peteran, gaie Peter o jīngénimān Johnan.

Father, I love thee. Mother, come here! I have expected (awaited) thee and now I call thee. I pity you and I love you. I should have waited for him; I did not wait for him. I shall await thee tomorrow. Go there! I weep for those men. He does not weep for them; he does not love them. I know thee. I love you. He called my father. She hated her mother and father. Tomorrow morning I will see thee and and I will speak to thee.

Vocabulary.

I abolish it, *nin angoton.*

„ am absent, *nind incnd, kawin nind abissi.*

„ carry him, *nind ijīwina, nin bimirwina.*

„ „ it, *nind ijīwidon, nin bimirwidon.*

„ „ „ for him, *nin bimirwidaŋa.*

„ „ him away, *nin mādjina.*

„ „ it away, along, *nin mādjidon.*

„ „ him on my back, *nin bimóma.*

„ „ it „ „ „ *nin bimóndān.*

„ „ „ on or in me, *nin gīgīshkawa.*

„ „ a pack, load, on my back, *nin bimiŋané.*

„ „ „ heavy pack, *nin kósigowane.*

„ can carry him on my back, *nin gashkóma.*

„ „ „ it „ „ „ *nin gashkóndān.*

„ carry him on my shoulders, *nin biminigāna.*

„ „ „ out, *nin sāgisia, nin sāgidina.*

„ use it, *nind aión, nind ābadjiton.*

„ „ him, *nind awa, nind ābādja.*

He is useful, *ābadisi, mino inābadisi.*

I use it well, *nin mino aión, nin mino inābadji-ton.*

„ „ „ badly, *nin matchi aión, nin matchi inābādji-ton.*

I accompany, *nin wīdjiiwe.*

,, him, go with him, *ninwīdjīwa*.

„ go about with him, *uiu babáwidjiwa*.

,, accuse him, *niu bātāma*.

,, ,, ,, falsely, *nin bīnishima*.

am accustomed to him am familiar with him,
nin nagadénima.

,, ,, used to it, *nin nagadéndān*.

„ open the door, *nin pakákonān ishkwándem.*

, shut the door, *nin gibákwaāu ishkwándew.*

The door is open, *pakákossin ishkwándem*.

„ „ „ opened, pakakonigáde ishkwándem.

„ „ „ shut, *gibákossin ishkwándem.*

The door is made shut, *gibakwaigáde ishkwán-*
dem.

I shut him up, lock him in jail, *nin gibákwa*.

, am locked up, shut up in jail, *nin gibakwaigas*.

., shut it up, *nin gibákwaān, nin gibissagaān.*

., raise, open a window, *nind ómbinān wassétchi-*
gan.

, put down, close the window, *nin nissinān was-
sétchigan.*

., bring him across a river, or lake in a boat,
nind ājawaóna.

,, ,, it across in a boat, *nind ājarwaodōn*.

It is brought or conveyed across a river in a
boat, *ājawaodjigáde*.

LESSON XII.

On the “*Change*” of the *first vowel* in verbs
and prefixes.

Note 1. In many languages, both ancient and modern, a change is made in verbs to express

past action, f. i., in latin: *capit*, *cepit*, *concipio*; in English: I fight, I fought, I see, I saw; in German: *ich werde*, *ich wurde*; *ich rufe*, *ich rief*. In German and in Hollandisch they use the prefix *ge*; f. i., *ich spreche*, *ich habe gesprochen*. So also in Chippewa there is a change in the *first vowel* of the verb, or in the prefixes, in the participles and in the subjunctive mood after certain conjunctions and adverbs; f. i., *nún gíwe*, I go home; *nún gaweiān*, I who go home.

Rule I. The "Change" is made in all participles, either in the body of the verb itself, or in the adjective or prefix before it; f. i., *eiad*, he who is; *meno-aiad*, he who is well; *ketchi-mino-aiad*, he who is very well; *ga-kitchi-mino-aiad*, he who was very well; *ge-gi-kitchi-mino-aiad*, he who shall have been very well. From the above examples it will be seen that the "Change" is always made in the *very first* prefix, all subsequent prefixes being united by *hyphens*.

Rule II. The "Change" is always made to express *periodical* actions; f. i., *pábige nishkádisi John kwetagitódjin*, John is immediately angry whenever he suffers. *Dassing pandigédjin sigini-géwigámigoug, gíwashkwébi*, whenever he enters a saloon he gets drunk.

Rule III. The "Change" is made in sentences which express actions or events *just passed*; f. i., *ga-mādjad koss, gi-ikkítowag iw*, when thy father had gone away they said this.

Rule IV. The "Change" followed by the *subjunctive* mood is made after the interrogative adverbs *anin*, how? what? and *aniniwapi?* (shorter: *anin api?*) when? f. i. *anin eji-aiaian?* how art thou (how are you)? *Aniniwapi ge-māджаian?* When wilt thou leave? *Aniniwapi ge-bi-íjad?* when will he come?

Rule V. The “Change” followed by the *participle* is made after the interrogative pronouns *awé-nen?* (sing.) who? *awénuag?* (plural) who? f. i., *awénu maiadjad nongom?* who is leaving now? *awénuag igrw ba-ijádjig omá?* who are coming here? or better: who are they that are coming here?

Rule VI. “The Change,” followed by the *subjunctive* mood is made after *wégouen? anin?* what? f. i., *wégouen ga-ijitchiged?* what did he (she) do? *Anin ékkitod?* what does he say?

Rule VII. The “Change” followed by the *subjunctive* mood is made in *indirect* questions of what a person says or does; f. i., *niu kikendān ejitchiged*, I know what he does (is doing); *niu nissitótawag ékkitówad igrw intniwag*, I understand what these men say.

Rule VIII. The “Change” followed by the *subjunctive* mood is made after *apí*, when; *mi apí*, at the time when, then; f. i., *apí maiadjad, ta-wissini, ta-minikwe gaic. Gagikwedjin mekatéok-wandáie, kitchi éniwok gígito* (better *mi apí gagitod kitchi éniwok*); whenever the Black-gown (priest) preaches, he speaks very loud. *Ga-dagwishinān, mi apí ga-mādjad*, when I had arrived, then he left.

Rule IX. The “Change” followed by the *subjunctive* is made *generally* after *anindi?* where? f. i., *anindi wendjibaian?* whence dost thou come? *Anindi ejáwād?* whither do they go?

Rule X. The “Change” with *subjunctive* is made after *anin minik?* how much? f. i., *quin minik enagínsod aw pakwéjigan?* how much does this bread cost? So also after the words *mi minik*, so much; f. i., *midasso-osawābikónsan, mi minik, enagínsod*, it costs ten cents (literally, ten cents, so much it costs).

Rule XI. The "Change" with *subjunctive* is made after *anin dassing?* how often? how many times? f. i., *anin dassing ga-matchi-ikkitoian?* how often hast thou spoken ill? So also after the answer *mi endassing*, so often; f. i., *nissing sa, mi endassing ga-matchi-ikkitoian*, (more commonly *nissing*, (three times) *nin gi-matchi-ikkit*).

Rule XII. The "Change" is made in sentences expressing *comparison* containing in English the conjunction; *as*, f. i., *weweni ijiwébisin swangana-middjig ejiwébisivad*, live upright *as* good Christians live.

Rule XIII. The "Change" with the *subjunctive*, is made after *kákina, misi, mintk*, all; *wégo-togwen*, whatever (followed by *dubitative subjunctive*); f. i., *mōjag debwe aw ikwe minik ékkitod*, that woman always speaks the truth, whatever she says; *kakina ga-ijitchiged*, all that he did; *misi gego ga-wābandang*, all that he saw; *wégo-togwen ged-ikkitogwen*, whatever he shall say.

Rule XIV. The "Change" is used in some tenses of the *subjunctive mood* in the "dubitative" conjugations; f. i., *ékkitogwen*, if he perhaps says.

Rule XV. The "Change" is *generally*, not always, employed after *mi*, so; f. i., *mi ekkitoian*, so I say; *mi enadjimod*, so he relates.

Note 2. The Change is made as follows:

ā (accented)	is changed into	aia, f. i., ākosi—	aia-	kosid.
a (without accent)	is	,, ,, ē	,, ,, abi—	ebid.
e (accented)		,, ,, aiē	,, ,, bējigo—	bai-ējigod.
ī (accented)		,, ,, ā	f. i. nībawi—	naba-wid.
i (without accent)		,, ,, ē	,, ,, nībo—	nebod.
ō (accented)		,, ,, wa-	f. i., bōsi—	bwasid.

o (without accent) is changed into *ar*, for instance, *agimawi-wegimawid*.

Note 3. Some verbs beginning with *d* make the Change by prefixing the syllable *en*; f. i., *nin da*, I dwell; *endaian*, where I stop or dwell.

Note 4. The prefixes are "changed" as follows:

gi-	is changed into	ga-	(refers to the past.
ga- ;	,,	gc-	,, ,, ,, future.
gad- is	,,	ged-	,, ,, ,,
bī- ;	,,	ba-	,, ,, coming, approaching;
wī- ;	,,	wa-	,, ,, willing, intending.
āwi- ;	,,	cwi-	,, ,, going.
ashi- ;	,,	eshi-	,, ,, addition (and).
mino- ;	,,	meno-	,, ,, what is good.
kitchi- ;	,,	ketchi-	,, ,, ,, great, much.
matchi is	,,	metchi-	,, ,, ,, bad.
kāgige	,,	kaiagige-	,, ,, ,, ever-
			lasting.
ako-	,,	eko-	means since.
ani-	,,	cni-	,, along.
bimi-	,,	bemi-	refers to going by, passing through.
dē-	,,	daiē-	means enough, sufficient.
iji-	,,	cji-	means as, like.
daji-	,,	endaji-	refers to where, locality.
dassing, .	,,	endassing,	means how, as, often.

EXERCISE.

Meno-ijizébisidjig gijigong ta-ijázag, metchi-ijizébisidjig dash anámakamig kāgige ishkoleng ta-ijázag. Kitchi songanámia Mary pandigédjin anaméwigámigong. Ga-nibad John, gi-mādjáwan og-wissan. Anin wa-ijitchigéian, nindeniss? Anin izwa-

pi ga-bimádisid Jesus oma aking? Awénen mewid Awénénag ga-minikwédjig ishkotewábo? Wégonen ga-ikkítod aw ikwe? Ka gégo gi-ikkítossi. Anin ékkítod ki pápa? Nin bakadé, nin wi-wissin, mi ékkítod. Anishinābedog, anin wa-ijitchigéieg? Nin wi-sagasswéidimin, nibiwa ta-ijáwag sagasswéidwining. Ki nissitótawa na (dost thou understand) aw Otchipwe anishinābe ékkítod? Nin nissitótawa sa kákina minik ékkítod. Nin kikéndān misi gego ga-ijitchigéwad ogow (those) kwiwisénsag tibikong. Ejitchigéwad swanganamiadjig nin wi-ijitchige, gaic nin. Bi-wissinig endaiān (in my house) api jaigwa wa-mādjaieg.

Ga-anámiad, mi gi-gíwed. Anindi wendjibáwad ogow ikwéwag? Odénang sa mi ima wendjibáwad, odénang ondjibáwag. Geget onijtshi ki moshwem; anin minik ga-inagínsod? Bejigwābik (\$1.00) mi minik ga-inagínsod. Anin dassing ged-ijaian anámiang nongom gíjigak? Nissing nin gad-ija, Iji-wébisig Kóssiwa gíjigong ebid ejiwébisid (be as your Father in heaven.) Wégotogwen ged-inakoni-gégwen mckatéwikwanate (whatever the priest may order, regulate) kákina wewéni nin gad-ijitchige. Bējig gi-madwé-tchāgiso (is reported burned) abinódji, mi enádjimod aw inini.

Where did thy mother go yesterday? She went to the store. What did she do there? She bought meat (*wiias o gi-gishpinadon*). How often didst thou confess? I confessed twice (*nijing*). Did you hear the Indians sing? We heard them. How did they sing? They sang well. Dost thou know what thou saidst day before yesterday? I know what I said. I did not say anything bad. When wilt thou go home. This evening I will go home. When thou prayest, pray well; don't look about (*kego ningotchi inábiken*).

INTERMEDIATE EXERCISE.

Note. Verbs in *awa* change *awin* into *on*.

Verbs in *āwa*, contracted from *aowa*, change *awin* into *aon*,
awininin into *aoninin*.
 Verbs in *ēwa*, contracted from *owa*, change *awin* into *con*.
awininin into *coninin*.
 Verbs in *ēwa*, contracted from *owa*, change *awin* into *con*.
awininin into *coninin*.

Hence for the above classes of verbs we have the following terminations:

I.....thee, *on*, *aon*, *con*

I.....you, *oninin*, *aoninin*, *coninin*.

Ki wīndamon, I tell thee, from *nin wīndamaawa*,
 I tell him.

Ki wīndamóninin, I tell you.

Kid ininājāon, I send thee, from *nind ininājāwa*.
 I send him.

Kid ininājāoninin, I send you.

Ki pakitēon, I strike thee, from *nin pakitēwa*, I
 strike him.

Ki pakitēoninin, I strike you.

Ki dōdon, I do to thee, from *nin dōdawa*. I do
 to him.

Ki dodóninin, I do to you.

Awa, this, that (for animate nouns). *Igiw*, *ogow*,
 these or those (animate nouns).

Nin gi-mino-dōdawa aw inini, *gaie kin ki wīmino dodon*. *Kawin nin ga-wīndamawassi koss*. *Ow* (this, in. obj.) *ki wīndamon* (I [tell thee this]). *Ki ga-pakitēon gaie nin ga-pakitēwa aw matchi kwēwisens* (that bad boy.) *John gaie Paul, kid ininājāoninin odēnang* (to town.) *Nindāniss, kid ininājāon anamiēwigāmigong* (to church).

Nin gi-matchi-dáárea aw intni; nin gi-bitchi-paki-téwa.

I have told thy mother, and now I will tell thee. I did good to you, I helped you. I love those boys and hate those girls. I love you and I will do good to you. I send you to church. I await you. He looked at the men and I looked at you. I saw you. I will strike thee.

Vocabulary.

It is brought over from the opposite shore in a boat, *bi-ājawāódjigáde*.

I convey people across in a boat, or ferry, *nind ājawāódjige*.

Ferry boat, *ājawāódjigan*.

Ferryman, *ājawāódjigéwintni*.

I wade across a river; *nind ājawāgameosse*:

„ sail across a bay etc.; *nind ājavāsh*.

„ adorn him, *nin wawéjia*.

„ adorn it, *nin wawéjilon*.

„ am alone, *nin nijikéwis*:

„ am altered, *nind āndjigas*.

It is altered, *āndjigáde*, *āndjitchigáde*.

I change him, *nind āndjia*.

„ „ it, „ *āndjilon*.

„ „ my clothes, *nind āndjikwādie*.

„ „ „ behaviour, my life, *nind āndjiijwé-bis*, *nin āndjibimádis*, *nind āndjilon nind ijwébisizwin*, *nin bimádisizwin*.

„ look different, *nind āndjināgos*.

„ am changed, *nind āndjiaia*.

„ copy, write differently, *nind āndjibiige*.

A copy, duplicate, *āndjibiigan*.

I am pregnant, *nin gígishkaree abinódji*, *nind āndjik*.

„ destroy it, spend it, *nin banádjilon*.

„ spend my money, *nin banádjia nin jóniam*.

„ destroy, ruin, seduce him, *nin banádjia*.

I appoint him, *nind onákona*.
 „ make regulations, rules, *nind inákonige*.
 „ command, *nin ganāsonge*.
 Commandment, *ganāsongezwin*.
 I value, appreciate him, *nind apiténima*.
 „ „ „ it, *nind apiténdān*.
 He is worthy, he is worth, *apiténdāgosi*.
 It is worth, *apiténdāgwad*.
 I go to him, *nind ijānan*, *nin nāsikazwa*.
 „ approach it, *nin nāsikān*.
 They go to each other, approach each other, *nā-
 sikodádiwag*.
 It is broken, *bīgoshka*.
 I break it, *nin bígwaān*.
 My arm is broken, *nin bokonike*.
 I break my arm, *nin bōkonikéshin*.
 „ have a broken leg, *nin bōkogádé*.
 „ break his leg, *nin bōkogadēwa*.
 „ „ a board in two, *nin bōkoshima nabágissag*.
 „ „ my canoe, *nin bōkōshin nin tchimān*.
 „ „ a bone, *nin bōkwaiganc*.
 „ ask for something to eat, *nin pagwéshizwe*.
 „ „ him for something to eat, *nin pagwéshia*.
 „ beg, ask for something, *nin nandotamáge*.

Summary.

*John gi-mādja jēba, od awéman dash wābang
 ta-mādjéwan. Kīmishómiss pangí cta gi-wéssini;
 kawin mino aídssi; ākosi. Akosizwan na ossaiciān?
 Kawin ākosissizwan. Nōkomiss kitchi bakadé. Nos-
 še, bi-ijan oma; ki wi-wābandain gego (I want to
 show thee something.) Anin ejiwébisizwad oma a-
 nishinābeg? Mino ijiwébisizwag, kawin minikwessi-
 wag, kawin gaie atágessizwag. Anin ejiwébisizwad
 dash Kitchi Mokomānag (Americans)? Anotch iji-
 wébisizwag, kitchi minikwéwag. Awēnen ga-nondā-
 gosid tibikong? Mi sa Peter ga-nōndāgosid gi-gi-
 washkwébid. Anin kwapi ge-mino-uānūl Mary odā-*

nan? Waiba ta-mino-aidwan. Kī gi-ganónag na ninigígog? (my parents). Kawin mashi nin gi-ganonássig. Anin iwapi ge-bī-ijad ki mama? Aw-asswābang ta-bī-ija. Anin iwapi dash minawa (again) ge-mādjad? Endogwen (I don't know). Bi-wissinig; ki bákadēm. Nosse, ki sagiin. John o ganawābaman iniw ininirwan. Kī gi-mikwénima na ninsigoss? Kawin nin gi-mikwénimássi. Kī gi-wanénimāg na nishiméiāg? Nin gi-wanénimāg. Kwi-zweisensag kijikábatówag. Wégonen wendji-máwiiān, nindániss? Nin kitchi ākos, nind ākoshkadé, mi wendji-máwiiān. Kwíwisénsidog (boys!) ónishkāg! ónishkāg! Ta-pasigwíwag ininirwag, ta-namádabíwag dash ikwéwag. Kishpin nongom mādjaiān ki ga-ni-widjizwin (I will go with thee). Bishigwádj gījwe aw ikwe; matchi ikwéwi. Kī kíkénima na ningwiss? Nin kíkénima sa. Anin ékkitod. John? Odenang nin gad-ija nongom kígiheb, mi ékkitod. Anin ga-ijitchigewad igitw Wemítigójíwag (Frenchman)? Gi-matchi-ijitchigéwag, gi-gíwashkwebíwad, gi-nōndāgosíwad gaie. Kī wābama na aw oshkínawe? Kawin nin wābamassi; kawin wewéni nin wābandamássi, (Kawin nin naábissi).

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LESSON XIII.

Participles of the affirmative form, I Conjugation.

Note 1. As we have remarked in the preceding lesson, the "Change" is made in *all* participles, *without exception*, either in the *first vowel of the verb*, or, in case it is preceded by a prefix, in the *first vowel of the prefix*; for instance *nebad*; *meno nibad*; *ga-mino-nibad*; *ge-gi-mino-nibad*.

Note 2. The terminations of the participles are

the same as those of the corresponding subjunctive mood. There are two exceptions to this rule, namely, the third person plural and the second-third person. The Chippewa student will do well to remember these remarks, as the remembrance thereof will greatly facilitate the study of the Chippewa language.

<i>Subj. Pres.</i>	<i>Participles</i>	<i>Subj. Pluperf.</i>	<i>Part. Imp.</i>
<i>iān</i>	<i>iān</i>	<i>iāmban</i>	<i>iāmban</i>
<i>ian</i>	<i>ian</i>	<i>iamban</i>	<i>iamban</i>
<i>d</i>	<i>d</i>	<i>pan</i>	<i>pan</i>
<i>iāng</i>	<i>iāng</i>	<i>iāngiban</i>	<i>iāngiban</i>
<i>ieg</i>	<i>ieg</i>	<i>iegoban</i>	<i>iegoban</i>
<i>wad</i>	<i>djig</i>	<i>wapan</i>	<i>panig</i>
<i>ng</i>	<i>ng'in</i>	<i>ngiban</i>	<i>ngiban</i>
<i>nid</i>	<i>nidjin</i>	<i>nipan</i>	<i>nipanin</i>

Participle. Present Tense.

Nebaiān, I who sleep.
nebaiān, thou etc ,,
nebad, he ,, ,,
nebaiāng, we ,, ,,
nebaiieg, you ,, ,,
nebadjig, they ,, ,,
nebang, (Plur. *in*) one who sleeps.
nebanídjín, his (f. i. son),, ,,

Participle, Imperfect Tense.

nebaiāmban, I who slept.
nebaiamban, thou etc ,,
nebápan, he ,, ,,
nebaiāngiban, we ,, ,,
nebaiégoban, you ,, ,,
nebápanig, they ,, ,,
nebángiban, one ,, ,,
nebanípanin, his (son) who slept.

Note 3. In the perfect, future, and second future, the "Change" is made as follows, in the prefixes;

Perfect: *ga-nibaiān* etc.

Future: *ge-nibaiān* „

Second-future: *ge-gi-nibaiān* etc.

Note 4. In the pluperfect tense the Change is made in the prefix to the imperfect tense; f. i.,

Imperfect tense: *nebaiāmban* etc.

Pluperfect „ *ga-nibaiāmban* „

Note 5. Hereafter we shall give the “Change,” and the third person, singular, participle, affirmative, of the verbs to be used in the subsequent exercises as Baraga does in his Chippewa-English Dictionary.

Note 6. In Baraga's Grammar the participles are given with their corresponding pronouns; f. i.,

Nin êkkiloīān, I, who say.

kin êkkilōian, thou „ „

win êkkilod, he „ „

ninawind êkkiloīang, we (exclusive) say.

kinawind êkkilōiang, „ (inclusive) „

kinawa êkkilōieg, you, who say.

winawa êkkilodjig, they „ „

êkkilong, one saying.

inwi êkkilonidjin, his (f. i. son) who says.

Note 7. These personal pronouns may be and are often omitted, being understood, hence we will not give them, except in the fourth conjugation, where they are often needed in order to understand, at least more easily, the meaning of the sentence in which a participle of said conjugation occurs; f. i., *saiagiag*, may mean: I, who love him, or he whom I love. In such a case the personal pronoun determines the meaning of the participle *nin saiagiag* I who love him; *win saiagiag*, he whom I love.

Note 8. All verbs commencing with the same radical syllable; have the same Change; f. i., *min* refers to something good; the Change of this ra-

dical syllable is *men*; here are some examples:

- Mino*, good; Change, *meno*;
minóbi (*menóbíd*), I feel happy, in liquor;
minode (*menodeg*), it is well cooked;
minodeé (*menedcéé*), I am good-hearted;
minogín (*menogíng*), it (a garden) yields well;
minoiābadad (*menoiābadak*), it is useful;
mino ijizébbisi (*meno-ijizébbisid*), he is good (morally);
mino aia (*meno-aiad*), he is well (corporally);
nin minokāgon (*menokāgod*), it (food medicine) does me good;
minokāmagad (*menokāmagak*), it (clothing) fits well;
minokāmiga (*menokāmigag*), there is good ground, soil;
minomāgosi (*menomāgosid*), he smells well;
minomāgwad (*menomāgwak*), it smells well, etc.
Nin nishkādís (*nesh...sid*), I am angry.
 „ *bekādís* (*baick...sid*), I am meek.
 „ *maminādis* (*mem...sid*), I am proud.
 „ *tabassénindis* (*teb...sod*), I humble myself, am humble.
 „ *sasāgis* (*ses...sid*), I am avaricious, miserly, stingy.
 „ *kijezādis* (*kej...sid*), I am charitable, kind.
 „ *gaguzéndjigé* (*geg...ged*), I am envious, jealous.
 „ *kijazénindimin* (*kej...didjig*), we envy one another.
 „ *sāgiidimin* (*saiag...didjig*), we love one another.
 „ *nibādís* (*neb...sid*), I eat too much, I am a glutton.
 „ *dibaménim* (*deb...mod*), I am moderate, live by rule.
 „ *bishigwādis* (*besh...sid*), I am unchaste, I commit adultery, or fornication.

Nin b̄inis (banisid), I am chaste, pure.

„ *minw̄ewis (men..sid)*, I am zealous, faithful,
industrious.

„ *kitim (ketimid)*, I am lazy.

EXERCISE.

Ninidj̄aniss, kego nishk̄adisiken; gegct matchi ijiw̄ebisi aw net̄a-nishk̄adisid (he who is habitually angry), *aw dash net̄a-bek̄adisid mino-ijiw̄ebisi. Igr̄w gawashkw̄ebidjig ininiwag ta-ān̄imisiwag* (will suffer). *Jesus mojang gi-b̄ek̄adisid; aw dash baick̄adisid ijiw̄ebisi Jesus ga-ijiw̄ebisid. Kitchitw̄a Francis gi-kitchi-tabass̄en̄indiso; tabass̄en̄indison gaie kin, win Francis ga-iji-tabass̄en̄indisod; t̄ebass̄en̄indis̄odjig s̄aḡiiḡos̄iwag* (are loved, are amiable,) *memin̄adis̄idjig dash j̄inḡend̄aḡos̄iwag* (are hateful, are hated). *Anind (some) bem̄adis̄idjig sas̄aḡis̄iwag, minawa dash anind kijew̄adis̄iwag, minawa anind migiwc̄shk̄iwag* (too liberal, give away too much). *Judas gi-kitchi-sas̄aḡisi, mi gaond̄ji-at̄aw̄ed Deb̄end̄jigen̄idjin. Mojag s̄aḡiid̄ida, kego wika kijaw̄en̄indiss̄ida; aw kejaw̄end̄jiged j̄inḡend̄aḡosi, kawin s̄aḡiiḡos̄issi. Abin̄od̄jiaḡ nebad̄is̄idjig ta-āk̄os̄iwag, iḡr̄w dash deb̄amen̄im̄od̄jig ta-mino-bim̄adis̄iwag. Kego wika ta-bishiḡw̄adis̄issi en̄amiad; an̄amakamig n̄inḡot̄ing ta-dan̄akis̄owag* (will burn) *ga-bishiḡw̄adis̄idjig kishpin w̄ew̄eni ānw̄en̄indis̄os̄iḡwa b̄wa nib̄ow̄ad* (before they die). *Winawa banis̄idjig—banid̄c̄djig* (clean of heart) *k̄aḡiḡek̄amig ta-d̄aji-minaw̄an̄iḡos̄iwag ḡijigong.*

That girl is very proud, but her mother is very humble. The proud are like the devil. He sinned, because he was proud; he is now in hell and will burn there forever (*k̄aḡiḡek̄amig*). Mary the Mother of God, was very humble; she is now happy in heaven. Those who are in heaven (*ḡijigong eb̄idjig*) always love each other; they never envy each other. A man or (*kema gaie*)

woman who is envious, is not loved. Some Jews committed adultery in the desert (*pagwádakamig*) and they died there (*mi dash ima gi-dapi-néwad*).

INTERMEDIATE EXERCISE.

On the weather.

Kissiná, it is cold; *gi-kissiná*, it was cold; *ta-kissiná*, it will be cold.

Kawin kissinússinon, it is not cold; *kawin gi-kissinússinon etc.*

Kijāte, it is warm (outdoors); it is warm weather; the weather is warm.

Kawin kijātéssinon, it is not warm; it is not warm weather.

Gimíwan, *gi-gimíwan*, *ta-gimíwan*, it rains, it rained, it will rain.

Kawin gimíwánsinon, it does not rain.

Sogípo (*sogípon*), *gi-sogípo*, *ta-sogípo*, it snows, it snowed, it will snow.

Kawin sōgipóssinon, *kawin gi-sōgipóssinon*, *kawin ta-sōgipóssinon*.

Bíwan, the snow drifts, *gi-bíwan*, *ta-bíwan*.

Kawin bíwánsinon, the snow does not drift.

Abawa, it thaws, it is soft, thawing weather.

Kawin ābawássinon, it does not thaw.

Mādjipo, it begins to snow.

Kawin mādjipóssinon, it does not begin to snow.

Ishkwāpo, it stops snowing, it ceases to snow.

Kawin ishkwāpóssinon, it does not stop snowing.

Ishpaté, the snow is deep.

Kawin ishpatéssinon, the snow is not deep.

Ishpāgonagá, there is much snow, deep snow.

Kawin ishpāgonagássinon, there is not much snow, not deep snow.

Sēségan, it hails; *kawin sēségánsinon*, it does not hail.

Kissintibikad, it is a cold night; *Kawin kissintibikássinon*.

- Anakwad*, it is cloudy; *kawin ānakwássinon*.
Mijakwad, it is clear, fair, weather; the sun
 shines, the sky is blue.
Kawin mijakwássinon, it is not clear weather, etc.
Mindókád, there is dew on the ground; *kawin*
mindokássinon.
Azwán, it is foggy; *kawin awánsinon*.
Bínawán, the fog is falling; *kawin binawánsinon*.
Pākawán, the fog disappears; *kawin pākawánsi-*
non.
Mādjibissa, it begins to rain; *kawin mādjibissás-*
sinon.
Ishkwābissa, it stops raining; *kawin ishkwbásis-*
sinon.
Awanibissa, it rains a little; *kawin awanibissás-*
sinon.

ORDINARY WORDS AND EXPRESSIONS.

- A beggar, *nandotamágcwini*, *nandotamágcwik-*
we.
 I ask, beg, him for s. th., *nin nandótamawa*, *nin*
pagossénima.
 „ ask for it, beg it, *nin nandotān*.
 „ pay attention to him, mind him, *nin babaméni-*
ma.
 „ mind it, *nin babaméndān*.
 „ awake him, *nin goshkósia*, *nind amádjia*.
 „ come back, *nciab nin bī-ija*.
 „ backbite him, *nin matchi dájima*, *nin matchi*
ina, *nin pagwánoma*.
 „ think bad of him, *nin mānadénima*.
 „ think bad of it, *nin mānadéndān*.
 „ speak wickedly, *nin bātāwe*, *nin mānadwe*, *nin*
matchi gījwe, *nin mānasitágos*, *nin mānaigdou*.
 „ am bald headed, *nin papashkwakóndibe*.
 „ publish his bans of marriage in church, *nin*
bibágima anamiéwigámigong.
 „ baptize him, *nin sīgandawa*.
 „ am baptized, *nin sīgandás*, *nin sīganddjigas*.

- I give him Confirmation, *nin Songideeshkazea*.
 He receives Confirmation, *od odápinan kitchitwa*
Songideeshkagéwin, Songideeshkazea.
 I give him holy Communion, *nin mīna kitchitwā*
Eucharistéwin, Jesus wiāw.
 .. receive holy Communion, *nind odápinān Jesus*
wiāw, kitchitwa Eukaristéwin; nin Jarwendágos.
 .. make my first Communion, *nind oshki-jarwenda-*
gos.
 First Communicant, *weshki-jarwendágosid*.
 First Communion, *Oshki-jarwendágoséwin*.
 I go to Confession, *nin nāsikazea mekatéwikzean-*
die, webinigeng nind ija.
 .. confess, *nin wēbinige, hind ānwenindis, nin di-*
badodānan nin bātādozwinan, nin bātāndis.
 Confession, *wēbinigéwin, ānwénindisowin, bātāndi-*
sowin.
 I give him absolution, *nin wēbināmaza o bātādo-*
winan, nin gāssiāmaza o bātādozwinan.
 .. am sorry for my sins, *nind ondjik ashkéndam*
nin bātādozwinan.
 .. hate my sins, *nin jingendānan nin bātādozi-*
nan.
 .. cast them away, *nin wēbinānan*.
 .. will shun them, *nin wi-ojindānan*.
 .. will combat them, *nin wi-migadānan*.
 .. will change, *nin wi-āndji-bimádis*.

LESSON XIV.

*Participles of the negative form
 of the first conjugation.*

Note 1. The participles of the negative form of this conjugation are formed by adding the

following terminations to the characteristic syllables (*assi*, *essi*, *issi*, *ossi*):

<i>Present tense.</i>	<i>Imperfect tense.</i>
<i>wān</i>	<i>wāmban</i>
<i>wan</i>	<i>wamban</i>
<i>g</i>	<i>goban</i>
<i>wāng</i>	<i>wāngiban</i>
<i>weg</i>	<i>wegoban</i>
<i>gog</i>	<i>gobanig</i>
<i>ng</i> (Impers.)	<i>ngiban</i>
<i>nigon</i> (II-III Pers.)	<i>ngobanin.</i>

Present Tense.

*Nebássi*wān, I who don't sleep.

*nebássi*wan, thou „ „ „

*nebássi*g, he „ „ „

*nebássi*wāng, we „ „ „

*nebássi*weg, you „ „ „

*nebássi*gog, they „ „ „

*nebássi*ng, one not sleeping.

*nebássi*nigon, his (f. i. son) not sleeping.

Imperfect Tense.

*nebássi*wāmban, I who did not sleep.

*nebássi*wamban, thou „ „ „ „

*nebássi*góban, he „ „ „ „

*nebássi*wāngiban, we „ „ „ „

*nebássi*wégoban, you „ „ „ „

*nebássi*góbanig, they „ „ „ „

*nebássi*ngiban, one „ „ „ „

*nebássi*ngóbanin, his (f. i. son) who did not sleep.

Note 2. The compound tenses, i. e. perfect, future, second future, and pluperfect, are formed by making the Change in the prefixes, as was remarked above in speaking of the participles of the affirmative form.

Note 3. Moreover, as was said above, the *ter-*

minations of the participles of the negative form, are the same as those of the corresponding subjunctive mood, except the third person plural and the second-third person; for instance:

Subjunctive, *nibássigwa*, if, that, they don't sleep.

Participle, *nebássigog*, they, who do not sleep.

Subjunctive, *nibássinig*, if (f. i. his son) does not sleep.

Participle, *nebássinigon*, his (son) who does not sleep.

Nin bibónish (*be-id*), I spend the winter.

„ *nībinish* (*na-id*), „ „ „ summer.

„ *tagwágish* (*te-id*), I spend the autumn, fall.

„ *sīgwanish* (*sag-id*), „ „ „ spring.

Oshki Odénang, to, at, from Bayfield.

Geté-Odénang, „ „ „ Superior.

Waiekwā-Kitchigaming, to, at, from Superior.

Moningwanékáning, to, at, from La Pointe.

Wasswáganing, „ „ „ Lac du Flambeau.

Ottáwa-Sāgaiganing, „ „ „ Courtes Oreilles.

Wikwédong, „ „ „ Ashland.

Kitchi-Wikwedong, „ „ „ L'Anse.

Mashki-Sībing, „ „ „ Bad River Res.

Abiding (*ningoting*), once.

nījing, twice.

nissing, three times.

nīwing, four times.

nāning, five „

ningotwáatching, six times.

nīpwáatching, seven „

nishwáatching (*ishwáatching*) eight times.

jāngatching, nine times.

midatching, ten „

Anin dassing? how often?

Api, when—*megwa*, whilst.

Anin? how? what? *wégonen?* what?

EXERCISE.

*Mi igiŋ tulinŋwag Oshkē-Oshkē-ged-ijāssig.
mi igiŋ dash anind ged-ijāssigog. Meno-anokidjig
zewēni ta-dibaamāgosiswag, enokissigog dash kawin
ta-dibaamāgosissiwag. Mi sa aw anishinābe ge-
mādjāssig. Moungwanēkāning wī-bibōnishi; nīngō-
tchi bakān dash ta-bibōnishiŋwan nīj odānan. Nīn-
awind menikwēssiwāng ishkolwābo, nīn mino bimā-
disimin, kīnawā dash netā-mīnikwēieg kid ākosim
naningim, kī kitimāgisim gāie. Wīnawā pitchināgō
menissēpanig (who chopped wood) da-gi-dibaamā-
gosiswag mādjassigwāban. Kīnawā moŋag baiāpiieg
nīngotīng kī ga-māwim. Oma Moungwanēkāning
kawin anāssiswag anishinābeg cuamiāssigog, kākina
oma ciādjig anamiāwag. Anindi ge-nībiniŋshieg?
Ollāwā-Sāgāiganing nīn ga-nībiniŋshimin. Awasso-
nāgo nīj ininīwag gi-tchāgisowag (got burned)
mēgwa gi-nibāwad. Bējig ikwē tchāgisoban nōpi-
mīng, gi-gīwashkwēbid. Aw ikwē kitchi Wīkwē-
dong gi-ōndjiba, mi wēdi ga-tagwāgishid, oma
dash Mashkī-Sibing wī-bibōnishi. Anin dassing
ga-matchi-ikkilōian nongom gījigak? Nījing etā
(only) nīn gi-matchi-ikkil pangi. Anin dassing ga-
ijāssiswag anamēssikeng (to mass?) Abiding kawin
nīn gi-ijāssimin, aw dash kwēwisēnsish jāngatch-
ing kawin gi-ijāssi, gi-babā-odāminod (because he
was playing about).*

Ye sinners, repent, go to Confession! We will go to Confession next Saturday evening. Where did that young man spend the summer? He spent the summer at Superior. Those who are good Christians will go to heaven, but those who do not want to pray (*wa-anamiāssigog dash*) will go into the eternal fire after death (*gi-ishkwā-bimadisiwad*). Be always pure-hearted (*bīnideeg*); the pure-hearted will rejoice for ever in heaven, but the impure-hearted will suffer for ever (*kagi-nig ta-ānimisiwag*).

ORDINARY WORDS AND EXPRESSIONS.

I will not relapse into sin, *kawiu minawa uin wi-paugishinsi bātādowning.*

„ „ give up drink and all badness, *nin wi-bouiton ishkotezābo, kākina gaie bātādownan.*

„ „ not keep bad company, *kawiu uin wi-wisso-kawāssig, (kawiu uin wi-widjiwāssig) metchi-ijiwébistdjig.*

„ conceal a sin, *bātādownin nin kādou,*

„ „ „ „ from the priest, *mekatéwikwandie uin kādawa bātādownin.*

Penance for sins confessed, *kotagiidisowin.*

I have performed my penance, *nin gi-kotagiidis.*

„ examine my conscience, *nin uanāgatawéwindis, uin uanda-mikwéndānau nin bātādownan.*

Extreme Unction, *Anamie-Nominidiwin.*

I give Extreme Unction, *nind Auamie-nomina.*

„ receive Extreme Unction, *nind odāpinān Anamie-Nominidiwin; uind auamie-nominiugas.*

„ call for the priest, *uin nāudoma mekatéwikwandie.*

„ desire him, *uin uaudawéuima.*

„ am in danger, *uin uanisáuís.*

„ think he is in danger, *uin nanisauéuima.*

„ am ordained priest, *uin mēkatéwikwandiewiigo.*

„ am consecrated bishop, *uin kitchi mekatéwikwandiewiigo.*

Holy Orders, *Mekatéwikwandiewiwin.*

I marry, *uin wīdige.*

„ „ for life, *nind āpitchi wīdige.*

„ „ in the Christian way, *nind auamie-wīdige.*

„ „ Indian fashion, *nind anishinābe-wīdige.*

„ live in concubinage, *auishā nin wīdigénua inini (ikwe.)*

Marriage, *wīdigéndiwin.*

Christian marriage, *anamié-wīdigéndiwin; anamie-nibawiriwin.*

Concubinage, *anishā wīdigēndiwin*.

Married person, *wádīged*.

Spouse, *wa-wīdiged*.

Unmarried, *wádīgessig*.

Marriage-ring, *anamiē-titibinīndjīpison*.

I marry him, her, *nin wīdigéma*.

„ solemnize marriage, *nin wīdigēndaag*.

„ put away my wife, husband, *nin bakéwina nin wīdigemágan, nin wēbina nin wīdigemágan*.

INTERMEDIATE EXERCISE.

I . . . thee not—*issinon*.

I . . . you „ —*issinoninim*.

Kawin ki wābamissinon, I see thee not.

„ „ *wābamissinóninim*, I see you not.

Nin pagossénima, I request him, beseech him.

Ki pagossénimin, „ „ thee.

Kawin ki pagossenimtssinon, I request thee not,
do not request thee.

Nin gagwédjima, I ask him (a question.)

„ *nakwétawa*, I answer him.

Ki nakwétón, „ „ thee.

„ *nakwetóninim*, I „ you.

Anin eji-aiaian? How art thou?

Nin mino aia, I am well, feel well, am in good
health.

Nind ākos, I am sick.—*Kawin nind ākosissi*, I am
not sick.

Waiba, soon,—*Pábige*, immediately.—*wika*, sel-
dom.—*Ka wika*, never.

Kawin ki ganonissimon; aw iníni nin ganóna.
Kawin ki kikénimtssinóninim, *igiw dash inínirvag*
wewéni nin kikénimag. *Kawin kin* (thee) *ki biís-*
sinon, *kin dash*, *ningwíss* (my son) *ki biin*. *Anin*
eji-aiaian? *Kawin nin mino aiássi*, (I am not well;
not: I am not good). *Nind ākos*. *Kawin ki gi-*
wābamíssinon tībikong. *Waiba ki ga-wābamin*. *Ki*
gagwedjimininim. *Ki ga-nakwetóninim*. *Orw ki*

gagwédjimin. Abiding (once) *uin gi-gagwédjima ki mama.* *Kawin ki wī-wābamissinon* (I don't want to see thee). *Kī wī-ganónuin* (I want to speak to thee.) *Kāwin ki wī-ganonissinon*, (I don't want to speak to thee). *Kāwin ki sāgiṭṭsinon.*

I love him, but I do not love thee. I speak to the men, but I do not speak to you. (you *always* used in this book in the *plural number* and thou, thee *always* used when *only one* person is addressed,) I do not request thee. but I request that woman. I do not look at you. How art thou? I am sick; I am not well. I will soon be well (*waiba nin ga-uino-aia.*) I do not look at you; I hate you. I do not love him.

LESSON XV.

On the form of expressing periodical actions, events, or states of being.

Note 1. By periodical actions, events, or states of being, we mean such as occur at stated times and frequently; f. i., *gego ekkilódjin*, whenever he says anything;—*pandigéianin anamiéwigámigong*, whenever thou enterest the church; *misiwe inábiwag kigwissag enamiéwádjín*, thy sons look everywhere about when praying.

Note 2. Besides the Change in the first syllable of the verb or its prefix, the following terminations are added to the characteristic vowels, or syllables, (*a, e, i, o* & *assi, essi, issi, ossi*), namely:

<i>Affirmat.</i>	<i>Negat.</i>	<i>Affirmative.</i>	<i>Negative.</i>
<i>iānin</i>	<i>wānin</i>	<i>nebaiānin</i>	<i>nebāssiwānin</i>

<i>ianin</i>	<i>wanin</i>	<i>nebaianin</i>	<i>nebassiwanin</i>
<i>djin</i>	<i>gon</i>	<i>nebádjin</i>	<i>nebassigon</i>
<i>iāngon</i>	<i>wāngon</i>	<i>nebaiāngon</i>	<i>nebassiwāngon</i>
<i>iegon</i>	<i>wegon</i>	<i>nebaiegon</i>	<i>nebassiwegon</i>
<i>wádjin</i>	<i>gwanin</i>	<i>nebawádjin</i>	<i>nebassigwanin</i>
<i>ngin</i>	<i>ngin</i>	<i>nebángin</i>	<i>nebassingin</i>
<i>midjin</i>	<i>nigon</i>	<i>nebanídjin</i>	<i>nebassinigon.</i>

Perfect tense: *ga-nibaiānin*—*ga-nibassiwānin.* etc.

Future „ : *ge-nibaiānin*—*ge-nibassiwānin.* „

Second Future tense: *ge-gi-nibaiānin*—*ge-gi-nibas-siwānin.* etc.

Note 3. Analyzing the above terminations, we see they are like those of the subjunctive mood, to which are added *in*, *on*, *nin*, *jín*.

When the Subjun. ends in *n*, then *in* is added.

„	„	„	„	„	g,	„	<i>on</i>	„	„
„	„	„	„	„	d,	„	<i>jín</i>	„	„
„	„	„	„	„	a,	„	<i>nín</i>	„	„

Please remember the above note well. It is applicable to almost all the conjugations.

Anin éndashiwád? How many are they?

Nin bējig, (*baiejigod*) I am one, alone; *bējig*.

„ *nījimin*, (*najidjig*) we are two of us; *nij*.

„ *nissimin*, (*nessidjig*), „ „ three „ „ *nisswi*.

„ *nīrwimin*, (*nawidjig*), „ „ four „ „ *nīrwin*.

„ *nānanimin*, (*naiananidjig*) we are five of us;
nānan.

„ *ningotwāchimin*, (*nen..idjig*) we are six of
us; *ningotwāsswi*.

„ *nījwatchimin*, (*naj..idjig*) we are seven of
us; *nījwasswi*.

„ *nishwāchimin*, (*nesh..idjig*) we are eight of
us; *nishwāsswi*.

„ *jāngatchimin*, (*jaian..idjig*) we are nine of
us; *jāngasswi*.

„ *midātchimin*, (*med..idjig*) we are ten of us;
midāsswi.

Nind ónishká, (wen..ad) I rise up (when lying.)
Nin pásigwi, (pesigwid) I stand up (, sitting.)
 ,, *gawíshim, (gew..od)* I go to bed.
 ,, *píndige, (pan..ed)* I go into, enter.
 ,, *góshkos (gweshkosid)* I wake up, I awake.
Nind ondámíta (wen..ad) I am busy.
Nin tchibaiátigonige, (tchab..ed) I make the sign
 of the Cross.

EXERCISE.

Anámian éndasso-kígijeb (every morning)
gweshkósiiianin, gaie éndasso-onágoshig (every
 evening) *wa-gawíshimóianin. Kishpin naningóti-*
nong osām wendamítaianin, pangí ganagé (at
 least a little) *anámian; kishpin dash wendamis-*
siwanin, níbiwa anámian. Tchibaiátigonigéwag
swanganamiádjig anamiéwigámigong pandigewád-
jin. Wewéni anwénindisog wa-wébinigéiegon. Aia-
kosianin mino ganawénindison, bisān aian endaian
 (stay quietly at home) *kego babá-ijáken. Nímiidi-*
wag anishinābeg enamiássigog medewiwádjín, Aw
iníni pábige (immediately) *níba gegikwenídjín*
mekatéwikwanáten (when the priest preaches).
Ninidjánissens mawíshki; gweshkosídjín mawí, wa-
nibádjín gaie mawí. Gégo ejitchigeigon, wewéni
ijtchigeg. Kishpin aiaikosissiwegon, wewéni ijag
anaméssikeng éndasso-anamiégtjigak éndasso-kitchi-
twāgtjigak gaie (go to Mass every Sunday and
 holyday). *Bī-anokín oma éndasso-gijigak* (every
 day) *meno-aiaianin. Kego nishkádisiken gego me-*
tchi-ikkitowádjín anishinābeg. Aw iníni kitchi nish-
kádisi, metchi-ijitchigenídjín odánan. Wa-anamiaia-
an; (when I want to pray, various bad thoughts
come to me—arise in me).

Whenever that man comes here he talks ill.
 Make the sign of the cross every morning when
 thou arisest and every evening when thou goest
 to bed. When he works, he works well, he is not

lazy. Before you eat, always pray and after you have eaten, pray again. Walk slowly when going home. Those workmen (laborers) sit down and rest whenever they are tired. That man shouts whenever he talks; he does not hear well (*karwin wewéni nondamássi.*) Thy son is mischievous when he plays. That girl laughs when she prays.

Batainowag na kinidjánissag? (Are thy children numerous? i. e. hast thou many children?) *Enangé, batainowag. Anin éndashirwad kinidjánissag? Midādātchirwag ninidjánissag, níwirwag ningwissag, ningotwātchirwag dash nindánissag. Nin dash ninidjánissag karwin batainissirwag; nijwātchirwag eta, kákina dash kwírwisénsirwirwag. Kimissé onidjánissan anin éndashinid? Nijirwan eta, bejig kwírwisens, bejig dash ikwésens. Anin ga-dashirwad ininirwag endaian tibikong? Gi-midātchirwag ashi jāngwaswi (19). Anin ga-dashinid Jesus o kikinoamáganan (Apostles)? Gi-midādātchirwan ashi nij. Anin éndashiieg endateg? Nin midādātchimin ashi niwin. Anin ga-dashirwad nitám (first) anishinābeg (homines)? Gi-nijirwag sa, mi sa Adam gaie Eva. Anin ga-dashinid Jakob onidjánissan? Gi-midādātchirwan ashi nij ogwissan, odánan dash gi-béjigowan (Dinah). Anin éndashirwad igirw ga-pindigédjig anamiérwigámigong? Karwin nibirwa gi-pindigessirwag; mi eta medādātchirwad ashi nijwasswi ga-pindigédjig. Anin éndashirwad ga-wēbini-gédjig? Nissirwag eta.*

How many brothers have you? There are five of us. How many sisters hast thou? I have three sisters and four brothers. How many Indians chopped wood this morning? (*jeba*) There were seven. How many went home? Three went home and four are still chopping. Are they hungry and tired? They are hungry and tired. Come in,

sit down and rest; you will soon eat dinner (*wa-iba ki ga-nāwakwe-wissinim*). How many boys and girls are there in school? (*kikinoamagéwigá-migong?*) There are seventeen boys and nineteen girls. How many are there in the store? There are only five.

INTERMEDIATE EXERCISE.

Verbs in *aw* change *awissinon* into *ossinon*

„ „ *āwa* „ *aowissinon* „ *aossinon*

„ „ *ēwa* „ *eowissinon* „ *eossinon* .

Hence for the above classes of verbs we have the following terminations.

I....thee not, *ossinon*

I....you „ *ossinoninim*

I....thee „ *aossinon*

I....you „ *aossinoninim*

I....thee „ *eossinon*

I....you „ *eossinoninim*.

Nind anamiétawa, I pray to him, for him, I
bless him.

Kawin ki wi-anamiétóssinon, I do not want to
pray for thee.

Kawin ki wī-anamietóssinóninim, I do not want
to pray for you, to bless you.

Nin sīgaándawa, I baptize him.

Kawin ki ga-sīgaandóssinon, I will not baptize
thee.

Nin bajibāwa, I stab him.

Kawin ki bajibāóssinóninim, I do not stab you.

Nin nandonēwa, I seek him, search for him.

Kawin ki nandoneóssinon, I do not seek thee,
search for thee.

Mojag, always; *kawin wika*, never; *naningóti-nong*, sometimes.

Nin gad-anamiétawa aw mino ikwésens; kin dash metchi-ikwesénsiwíian, kawin ki gad-anamietóssinon. Ondáss, John! Bī-ijan oma! Ka na ki

gi-ijinājaóssinon anamiéwigámigong? Kawin dash ki gi-ijássi. Ki gi-babá-widjirwag matchi kwiwísénsag gi-babá-widjodáminomadwa. Ki ga-bash-anjéon. Mary, ki wī-wīndamon gégo; tībikong nópiming; gi-danákiso béjig Kitchi-Mókoman gawashkwébid; gi-tchagidéni o kishkaágwéwigamig (his camp), mi dash gaie win gi-tchāgisod. Kwiwisénsidog! Kid ombigisim; ki ga-pakitéóninim, bisān aiássiweg. Kawin ningot ki gi-wīndamóssinon. Nongom nin wī-babá-nandonéwa noss. Ki gi-babá-nandonéon, nosse. John, ki sāgiin; mojang ki gi-mino-dódaw; kin dash Jim, kawin ki sāgiissinon.

I will see you tomorrow and will speak with you. I will not punish thee, because thou art sorry for having done wrong. I told something to thy mother, but I will not tell thee what I told her. John, I will baptize thee next Sunday afternoon after prayers. I will not stab thee, my friend; don't fear.

ORDINARY WORDS AND EXPRESSIONS.

I shave, *nin gashkibás.*

„ „ him, *nin gashkibána.*

Razor, *gashkibádjigan.*

Barber, *gashkibásowini.*

Barber-shop, *gashkibásowigámig.*

I am naked, *nin pingwashágid.*

„ „ bareheaded, *nin jāshágintndibe.*

„ „ barefooted, *nin jāsháginísíde.*

„ have bare hands, *nin jāshágininindji.*

„ am barelegged, *nin jāsháginigáde.*

„ „ bashful, *nind agatchíshk, nind agatchíwádis.*

„ speak bashfully, timidly, *nind agatchitágos, nind agatchím.*

„ am whipped, *nin pakitéigas.*

„ „ beautiful, *nin ónijish, nin bishigendágos, nin gwanátchíw.*

It is beautiful, *onijishin*, *bishigendágwad*, *gwa-nátchirwan*.

The ox, cow bellows, *māsítágoši pijiki*.

„ dog barks, *migt animósh*.

I bend, *nin wāgínige*.

„ „ it, *nin wāgínān*, *nin jawāginān*.

„ „ my arm, *nin biskíniken*.

„ stoop, bend forward, *nin wāgenis*.

„ incline myself, *nin nāweta*.

„ am bent, bowed, *nin wāgishka*.

„ „ benumbed, *nin gīkimānis*.

My arm is benumbed, *nin gīkimanínike*.

„ foot „ „ „ *gīkimanísíde*.

„ hand „ „ „ *gīkimaníníndji*.

„ leg „ „ „ *gīkimanigáde*.

I disturb, confuse him, *nin wanishkwéa*.

„ am confused in thought, *nin wanishkweiéndam*.

„ go astray, get lost, *nin waníshin*.

„ lose the road, trail, *nin wandádon míkana*.

„ make a mistake in singing, *nin wánaam*.

„ am misunderstood, *nin wánitagos*.

„ misunderstand him, *nin wánitawa*.

„ „ it, *nin wánitan*.

„ understand him, *nin nissitótawa*.

„ „ it, *nin nissitotān*.

„ speak plainly, am understood, *nin nissitotágos*,

nin pagákoze, *nin pagakitágos*.

„ understand him plainly, hear him well, *nin pagakítawa*.

„ am bilious, *nind osawábi*.

Bile, *osawában*.

I bind him, *nin takóbina*, *nin sāgibina*, *nin mind-jimápina*.

„ bite off a piece, *nin pakwéndjige*.

„ „ „ „ „ of tobacco, *nin pakwéma asséma*.

LESSON XVI.

Chippewa nouns; mode of distinguishing gender; division into animate and inanimate nouns.

Note 1. In the Chippewa language there are several peculiarities in regard to nouns, not to be found in other languages. These refer to gender, division into two classes, animate and inanimate, declension, and change of termination when connected with personal possessive pronouns.

Note 2. In classical languages, ancient and modern, there is a distinction of nouns with regard to sex, called the gender of said nouns. In German the gender of nouns is often hard to be determined. In English there is very little difficulty, as things are classed according to their natural division. Moreover the same articles and adjectives are used for all three genders, f. i. the large man, the large woman, the large house. In German the distinction of gender affects not only the noun, but also the article and adjective, f. i. ein guter Mann, eine gute Frau, ein gutes Haus. In Chippewa, the same adjective (they have no article) is used for all genders, f. i. *gwanátch kwíwísens*, a beautiful boy; *gwanátch ikwésens*, a beautiful girl; *gwanátch masínaigan*, a beautiful book.

Note 3. The distinction of the two sexes is contrived by using different words for persons of the two sexes; for instance:

Masculine.

Ogima, a chief or king;

Iníni, a man;

Kwíwisens, a boy;
Oshkínawe, a young man;
Noss, my father;
Ningwiss, my son;
Nissaié, my elder brother;
Nimishómiss, my grandfather;

Feminine.

Ogimákwe, a queen, wife of a chief;
Ikwe, a woman;
Ikwésens, a girl;
Oshkínigikwe, a young lady;
Ninga, my mother;
Nindániss, my daughter;
Nimissé, my older sister;
Nókomiss, my grandmother.

Note 4. Another mode of distinguishing the gender of individuals or animals is by *prefixing* the word: *nabe* (male) to nouns of the masculine gender, and *ikwe*, (woman, female) to those of the feminine gender, f. i. *nabe-pijiki*, a bull or ox; *ikwe-pijike*, a cow.

Note 5. The same distinction is made by placing *after* the noun the words: *nabeaiaa* (male being) and *ikweaiaa* (female being) f. i. *pakaákwe nabeaiaa*, a rooster; *pakaákwe ikweaiaa*, a hen; *bebéjigóganji nabeaiaa*, a horse; *bebéjigóganji ikweaiaa*, a mare.

Note 6. Another mode of making this distinction is by adding or affixing the word: *mini* (man) to nouns of the masculine gender, and: *ikwe* (woman) the latter sometimes in a contracted form to nouns of the feminine gender, f. i. *anokitagéwinini*, a man-servant; *anokitagékwe* (contracted from *anokitagéwikwe*) a female-servant; *tchibakwéwinini*, a male cook; *tchibakwéwikwe*, a female cook; *kikinoamagéwinini*, a male teacher; *kikinoamagékwe*, a female teacher.

Mitig wābigoni, (*waiab-id*) the tree is in bloom.

„ *wadikwani*, (*wed-id*) the tree has branches.

Nin pakwējiganīke, (*pek-ed*) I make bread.

„ *gwēkila*, (*gwaiekitod*) I turn around.

„ *gwāshkwan*, (*gwaia-id*) I jump.

„ *gīgibingwash*, (*gag-id*) I am sleepy, drowsy.

„ *gīginiḡ*, (*gag-id*) I am born with it.

Asséma, (*an.*) tobacco, snuff.

Akik, (*an. pl. og*) a kettle.

Opín, (*an. pl. ig*) a potatoe.

Mikwam, (*an.*) ice.

Gon, (*an*) snow.

Nin giwanim, (*gaw-od*) I tell a lie.

„ *gīwéhato*, (*gaw-od*) I run home.

„ *mānjaia*, (*maianjaiad*) I am unwell.

„ *mānjidée*, (*maia-ed*) I am inclined to vomit.

„ *kiténim*, (*ket-mod*) I am proud (in thought).

„ *kitchípis*, (*ket-od*) I gird myself, put girdle
or belt around my waist.

„ *wī-niba*, (*wa-ad*) I want to sleep, am drowsy.

„ *wīnin*, (*wa-od*) I am fat.

„ *wīningwe*, (*wan-ed*) I have a dirty face.

Nind óndádem, (*wen-mod*) I weep, cry on account
of.

Bakadéwin, hunger.

Nishkádisiwin, anger.

EXERCISE.

Nin nabe-pijikimāg éniwek (tolerably) *wīnino-*
wag, *nind ikwé-pijikimāg dash kitchi pakákadosó-*
wag. *Ki nabe-pakaākwéiag mīgádiwag*, *takwándi-*
wag, *nissidiwag*. *Mino ininíwi nind ógimam mino*
ikwéwiwan gaie o wīdigemáganan, *géget mino o-*
gimākwéwiwan. *Bējig mitig gi-patákiso gwanátch*
kitigáning, *bimádisiwiní-mitig dash gi-ijinikáso*.
Anin endáshínid kishíme o mishíminan? *Nānāni-*
wan o mishíminan, *nissiwag dash nin*, *nin mishi-*
minag. *Onijishiwag na* (are they good) *ki mishi-*
minag? *Káwin onijishissiwag*, *piḡishkanániwag*

sa. *Anind mítigog kitchi otchibíkáwíwag, anind dash kawin. Kijāte, mi wendji-wábigonid mitig. Aw tchibákwéwíkwé wewéni pákwéjiganíke.*

Gwékítan, ningwiss, oma dash inakakeían inābin (look hither in this direction). Awenénag igiw wedi gwaiashkwánidjig? Mi sa John ogwíssan, mi iniw gwaiashkwáninidjin. Kitchi naringim gwáshkwaniwag abinódjiag wedaminowádjín (when playing). Kawin gwetch (not much) gi-nibássi tí-bikong kí mama; mi wendji-gígíbingwáshid nón-gom. Kákina aníshinābeg, miník endáshiwad, oma aking, kákina go bātādowíning gígínigíwag. Gá-wanímódjig jingendágosíwag, igiw dash mojav daiebwédjig (who tell the truth) sāgiigósíwag. Kíwíwisens, wewíb gíwébaton! Níbiwa mānjaiáwag, bemashiwádjín jiwitágani, kitchigáming, (when they sail on the salt ocean); mānjidééwag, jishigágowéwag gaie (are inclined to vomit and do vomit). Kitchipísóda gíwéda gaie. Aw ikwesén-sish wíningwe, wínisi gaie, omisseían dash bíníngwéwan, bínisiwan gaie. Nishkádisiwin ondádémo aw ikwe.

The weather is now warm every day; the trees begin to bud, some trees are getting new leaves. Some trees have many branches, others but few (*anind mítigog kitchi wadikwániwag, anind dash pangi eta wadikwániwag*). *Kitchi onijíshiwag igiw mishiminátigog* (apple-trees); *kitchi wabigóniwag*) Those apple-trees are very beautiful; they are full of blossoms. Thy children are very sleepy; let them go to bed (*mano ta-gawíshimowag*). We are all born in sin. That woman often tells lies, she seldom speaks the truth. Those who tell lies will not go to heaven; always speak the truth, when thou relatest anything (*gego debádjimóinanin.*) That girl is very proud, she looks at herself a long time in the mirror (*giuwenj iko gana-wābandiso wabmotchitchágwaning*). Some children

weep because they suffer, sometimes because they are hungry or thirsty and often because they are angry.

INTERMEDIATE EXERCISE.

I perhaps....*midog*.

thou ,,*midog*.

he ,,*widog*, or *dog*.

Nin gad-ijámidog odénang, perhaps I shall go to town.

Nind ija, nin gi-ija, nin gad-ija, I go, I went, I will (shall) go.

Ta-ija odénang, he will go to town.

Ta-ijáwidog odénang, perhaps he will go to town.

Ki ga-giwe, thou wilt go home.

Ki ga-giwe midog, perhaps thou wilt go home.

Ta-mino-aia, he will be well.

Ta-mino-aia widog (aiadog) perhaps he will be well.

Nind ākos, I am sick. *Akosi*, he (she, it, an object) is sick.

Nind ākos midog, perhaps I am sick.

Kid ākos midog, perhaps thou art sick.

Nind anámia, I pray, I am a Christian.

Anamiádog, perhaps he prays; perhaps he is a Christian.

Nóngom, now. *Pánima*, afterwards; *Pitchinag*, soon, by and by; now only.

Nin ga-giwe; ki wi-giwe midog ina? Endogwen, I don't know, *Mary ākosidog, kawin mino aiássi. Aw inini ānamiádog, aw dash kawin anamiássi. Ki wi-giwe midog na? Géget nin wi-giwe nóngom. Aw ikwésens ta-ijáwidog na anamiéwigámigong? Géget ta-ija. Kin dash, ki gad-ija na? Gánabatch nin gad-ijámidog, Anin eji-aiaian? Nin mino aia, kawin ningot nind inapinéssi*, (there is nothing the matter with me), *aw dash inini ākosidog. A-*

námia na aw abinódjí? (Is that child a Christian i. e. has it been baptized?) *Endogwen.* (I don't know). *Mákija* (perhaps) *anamiádog.* *Noss aia a-namiéwigamigong;* *ninga dash oma aia;* *Charles dash odénang aiádog.* *Ta-gíwe na ki mama?* *Ta-gíwéwidog,* *nin pápa dash kawin ta-gíwéssi nón-gom,* *pánima ta-gíwe.* *Pitchinag nin gad-ija ata-wéwigámigong* (to the store).

Is thy mother well? She is well, she will go to the store tomorrow. Thy father is perhaps sick. Where is he? (*anindi aiad?*) Perhaps he is in town. Where (is) thy mother? (*anindi ki mama?*) She is perhaps in the store (*atawéwigámigong aiádog*). No, she is in church. Did he go to church yesterday? I don't know; perhaps he did go. Wilt thou perhaps go to church? I will go. Was he in town last night? I don't know; perhaps he was. Wilt thou go home now? I will, not go home now; I may go home this evening; (*mákija nin ga-gíwémidog nongom onágoshig*). Did thy father feel well yesterday? He felt well yesterday.

ORDINARY WORDS AND EXPRESSIONS.

I bite him, *nin tákwamá.*

„ „ it, *nin takwandān.*

„ „ *nin takwangé.*

The dog bites, *takwangéshki animósh.*

I blacken, *nin makatéwítchige.*

„ „ it, *nin makatéwíssiton.*

Negro, *makatéwiiáss.*

Shoe-blackening, *makatewítchigan.*

Blacksmith, *awishtóia.*

I am a blacksmith, *nind awishtoiáw.*

Blacksmithshop, *awishtoiáwigamig.*

I blame, reproach him, *nind ānwénima.*

„ „ excuse myself, *nind ānwenindis.*

Blood, *miskwí.*

I bleed, *nin miskwítw*.
 „ make him bleed, *nin miskwítwia*.
 My nose bleeds, *nin gíbitan*.
 I shut my eyes, *nin passangwáb*.
 „ open „ „ *nin pákatawáb*.
 „ have the dysentery, *nin miskwábi*.
 The kettle boils, *ónso akik*.
 I boil it, *nind onsan, nind onswa*.
 „ burn, *nin tchāgis*.
 It burns, *tchāgide*.
 I catch fire, my house catches fire, *nin sákis, sá-
kíde*.
 „ bury him, *nin pagidénima, nin ningwáwa*.
 „ am busy, *nind ondámíta, nind ondámis*.
 „ „ troubled, in trouble, *nind odjáuníis*.
 „ wipe dishes, *nin gāssínágane*.
 „ „ his face, *nin gāssingwéwa*.
 „ „ my „ *nin gāssingwéodis*.
 It is windy, it blows. *nódin*.
 Wing, *ningwigan*.
 The bird has wings, *oníngwigána bineshi*.
 Wild, *pagzwádj*.
 Wild horse, *pagwádjí-bebéjigóganji*.
 White fish, *atikameg*.
 Trout, *namégoss*.
 The whites, *waiábishkiwédjig*.
 I am wet, *nin nibíwis, nin nibiw*.
 „ get wet, *nin nissábawe*.
 „ weigh (groceries etc), *nin dibábishkódjige*.
 A pound, *ningo-dibábishkódjigan*.
 I weigh him, it, *nin dibábishkóna, nin dibábish-
kódon*.
 „ shoot (with a gun), *nin pashkísige*.
 „ „ him, *nin páshkíswa*.
 „ „ it, *nin páshkisan*.
 Gun, *pashkísigan*.
 Cannon, *kitchí pashkísigan*.
 I shoot (with bow and arrow), *nin bimódjige*.

I shoot at a mark, *nin godadkwe*.
 „, shiver with cold, *nin niníngadj*.
 Shivering from cold, *niníngadjíwin*.

Summary.

Jawendágosíwag banidéédjig, mi sa igrw ged-od-aiimídjig ogimáwíwin gíjigong. Minógin ki kitigá-nens (thy little garden yields well). Minomágosíwag igrw gigóíag. Kíssíná, waíba ta-sogípo. Netā-anokídjig nin minwābamag, ketimíshkidjig dash nin jingénimag. Ininiwidog, ki pagossénimíninim tchi pindigéteg anamiéwigámigong. John, ki gi-gagwédjima na koss? Kawin mashí nin gi-gag-wédjimássi. Mary, ki wi-gagwédjimin gégo; ki gi-gimodimidog na tibikong? Kawin ki ga-nakwétóssi-non. Margaret matchi ikwesénsiwi, kawin o wī-nakwétawássi o mamaian. John kawin o minwénimássi enamiassinigon Peter, aníndi ge-bibónishiian? Kitchi Wikwédong nin ga-bibónish, ningwíss dash ta-bibónishi Moningwanékáning. Aw inini gi-níbi-nishi Oshki Odénang, nin widigémágan ta-tagwágishi Báwiting, gaie nin omá odénawénsing nin wi-sígwauish. Bapidogénag abinódjiiag (children). Ki gi-gíwashkwébimidog. Aw inini pábige nishkádisi gégo ékkitódjin. Kégo bāpikégon enamiaégon. Anin endáshiwad kissaiéiag? Níssiwag nissaiéiag, nānáníwag dash uimisséiag. Anin iwapi wa-gawishimoteg? Nóngom igo nin wi-gawishimómin. We-wéni anámian mo jag wenishkáianin wa-gawishimóianin gaie. Ki ga-bashanjéon kishpin wi-debwétansiwan. Kawin wewéni ki nondóssinon, nin gāgibishe (deaf.) Kawin ki wi-pisindóssinon. Ningwíss, we-wéni tchibaiátigónigen pandigéianin anamiéwigámigong. Ki wi-atáwénan na ki nabe-pijíkim? Kawin nin atáwéssinan, nin wi-atáwénag dash nind ikwé-pijíkimag. Joe níbiwa o gi-gimódinan pakwé-jigánsan mishíminau gaie. Nin wi-sagasswá; aníndi nind asséma gaie nind opwágan? (my tobacco

and pipe). *Kitchi otchibikawî aw mitig, onijishi, kitchi wádikwani, wabigóni gaie. Mary uíbirwa pakwéjiganan o gi-gisisswan* (baked). *Bakadéwin ondadémo ninidjánisséus* (my little child). *Mi aw uind ogimákweim.*

LESSON XVII.

Verbs ending in anan, enan, inan, and onan.

Note 1. These verbs belong to the fifth conjugation; but we place them immediately after the first conjugation, because they are conjugated like verbs of the first conjugation in all moods, tenses and participles, *except in the indicative mood.*

Note 2. They are transitive verbs, that is, they represent their *subject* as acting on some *object*.

Note 3. The *object* of these verbs is something animate, either *naturally* or *gramatically* so considered; f. i., *nind apénimonan Kije-Manito*, I hope in God; *nin mîgîwénan pakwéjigan*, I give bread.

Note 4. The characteristic vowels or syllables, of these verbs are *a, e, i, o*; *assi, essi, issi, ossi*, to which the terminations are added.

Note 5. When the *subject of these verbs* is a noun or pronoun of the third person, he, she, it, they, the *object* will be in the second-third person; f. i., *enámiad od apénimonan Kije-Mánilon*; *George o mîgîwénan pakwéjiganan.*

Note 6. As these verbs follow the first conjugation, *except in the indicative mood*, we need but

give the terminations of said indicative mood.

Indicative Mood.

Present tense.

Imperfect tense.

<i>Obj. Sing.</i>	<i>Obj. Plural.</i>	<i>Obj. Sing.</i>	<i>Obj. Plur.</i>
<i>nan</i>	<i>nag</i>	<i>naban</i>	<i>nabanig</i>
<i>nan</i>	<i>nag</i>	<i>naban</i>	<i>nabanig</i>
<i>nan</i>	<i>nan</i>	<i>nabanin</i>	<i>nabanin</i>
<i>min</i>	<i>min</i>	<i>minaban</i>	<i>minabanig</i>
<i>nawā</i>	<i>nawag</i>	<i>nwaban</i>	<i>nwabanig</i>
<i>nawān</i>	<i>nawān</i>	<i>nawabanin</i>	<i>nawabanin</i>

Indicative Mood. Affirmative Form.

Present tense.

Nin mīgiwénan, I give it.
ki mīgiwénan, thou „ „
o mīgiwénan, he (she) gives it.
nin mīgiwémin. we give „ „
ki mīgiwenawa, you „ „ it
o mīgiwenawan, they „ „ „
nin mīgiwénag I give them (an. obj).
ki mīgiwénag, thou „ „ „
o mīgiwénan, he „ „ „
nin mīgiwémin, we „ „ „
ki mīgiwenawag, you give them.
o mīgiwenáwan, they „ „ „

Imperfect tense.

Nin mīgiwenában, I gave it.
ki mīgiwenában, thou „ „ „
o mīgiwenabanin, he „ „ „
nin mīgiweminában, we gave it.
ki mīgiwemwaban, you „ „ „
o mīgiwenawabanin, they „ „ „
nin mīgiwenábanig, I gave them (an. obj).
ki mīgiwenabanig, thou „ „ „
o mīgiwénabanin, he „ „ „

nin mīgiweminábanig, we gave them.
ki mīgiwemwábanig, you „ „
o mīgiwenawábanin, they „ „

Note 7. The imperfect tense, *object singular*, is like that of the first conjugation in the 1st and 2d pers. sing., and in the 1st and 2d pers. plural; in the *objective plural*, *ig* is added to *ban*; f. i., *nin mīgiwenában*, *nin mīgiwenábanig*.

Nind ijáuan (*ejad*) I go to him her.

„ *atawéuan*, (*etáwed*) I sell it, (some animate object).

„ *gīmódinan*, (*gamodid*) I steal it.

„ *apénimonan*, I trust, hope, in him (*epénimod*).

„ *manitokéuan*, (*menitoked*), I worship, adore it.

„ *anókinan*, (*enokid*), I order it to be made.

Jóniia, (*an*) silver, money.

Akík, (*an. pl. og*) a kettle.

Moshwé, (*an pl. g*), a handkerchief.

Kitchi moshwé, a shawl.

Pakwéjigan (*an. pl. ag*), bread.

Bebinésid pakwéjigan, flour.

Bassisid pakwéjigan, flour.

Bibiné pakwéjigan, flour.

Gásisod pakwéjigan, baked bread.

Opín, (*an. pl. ig*), a potatoe.

Pigishkani-opín, a rotten potatoe.

EXERCISE.

Nin gad-ijáuan nin nábéu (my husband); *mi ékkítod aw ikwé*. *Igiw iníniwag o gi-gimodináwan níbiwa opínin gaie mishíminan*. *Gwaiák enámiad od apénimonan Debendjigenidjín*; *enamiássig dash od apénimonan, o manitokéuan gaie anotch masinínin* (various idols). *Ki gi-gimódinag na nind opínimag?* *Kawin nin gi-gimódissinag, aw ikwesénsish o gi-gimódinan*. *Enamiádjig od apénimonáwan*

Kijé-Manitón; géget minótchigéwag apénimowad. Aw ikwé o gi-gimódinan nomaiá bejig kitchi moshwén. Anind matchi ininiwag o gimodinawábanin níbiwa akikón, gaie opinín, gaie opwágan-an, gaie asséman; nongom dash gibakwaigásowag.

*Ininiwidog! Ki gi-gimódimwában na nin pápa o joniáman? Nóssinan! Kawin níwawind, nin gi-gimódissímin o joniáman, mi sa aw gemódishkid ga-gimódid iniw jóniian. Kissaiéiag na o gi-ijanáwan iniw aítkosíndjin ininiwaw? Endogwen. Gánabatch (perhaps) o gi-ijanáwan. Ki gi-atáwénag na kákiná kid opinímag? Kákiná nin gi-atáwénag pitchināgo. Aw mīndimōie (old woman) o gi-atáwénan ina od ássini-opwágan-an? O gi-atáwénan o wábigan-opwágan-an, *iniw dash o mīskopwagan-an kawin o gi-atáwessínan (but she did not sell her red-stone pipe).*

I always hope in God, therefore I pray every day, morning and evening. Some people trust in money, but they deceive themselves (*waiéjindisowag.*) Those bad boys stole much money day before yesterday. Now they say: we did not steal money, but only a few apples; they lie, they stole my money. That woman sold her beautiful shawl to get money in order to drink whiskey; truly she is a bad woman. Does that storekeeper (*atáwéwiníni*) sell pipes and tobacco? Yes, he sells them. Come in, friend, (*nikániss*) and sit down! Thou art cold and hungry. Come and warm thyself (*bi-awáson*) and eat! Thanks! I am not hungry, but I am very tired and feel unwell, I wish to go to bed and sleep.

INTERMEDIATE EXERCISE.

I, or thou, perhaps not, { *Kawin nin ki..ssimidog*
 He, she ,, ,, {,, *ssiwidog, ssidog.*
Nin mādjā, I leave, go away, depart.

Kawin nin mādjassimidog, perhaps I do not leave
etc.

Kawin mādjassiwidog, perhaps he does not leave.
Nin wissin, wissini, I eat, he eats.

Kawin ta-wissiuissidog, perhaps he will not eat.
Nin minikwé, I drink.

Ki gi-minikwémidog, perhaps thou hast been
drinking, perhaps thou didst drink.
Aw ikwé kawin ta-minikwéssiwidog, perhaps that
woman will not drink.

Nin bakadé, I am hungry.

Mákija (perhaps) *kawin ki bakadéssimidog*, per-
haps thou art not hungry.

Nin gīshkābāgwe, I am thirsty.

Aw ikwésens kawin gīshkābāgwéssidog, perhaps
that girl is not thirsty.

Anin eji-aiad koss? How is thy father?

Nanūngim, often; *nibiwa*, much, many.

Pangí, a little, a few.

Ganabátch kawin nin ga-mādjassimidog wābang kīgijeb. Anindi ki mama? Ananiéwigámigong aiádog. Koss dash anindi aiod? Atáwéwigámigong aiáwidog. Ki gi-wissin ina? Kawin mashi (not yet) *nin gi-wissinissi, apitchi nin bakadé. Gi-wissini na aw ikwé? Endogwen; gi-wissinidog. Ki gi-minikwémidog. Kawin nin gi-minikwéssi, nin kitchi gīshkābāgwe dash. Nóngom na ki wi-wissin?* (dost thou want to eat now?) *Kawin nóngom nin wi-wissinissi, páuima nin ga-wissin. Kawin gwetch* (not much) *ki gi-wissinissi. Nanūngim na minikwé aw inini? Kawin nanūngim minikwéssi; nanūngótinong pangí minikwé. Kawin na ta-giwéssidog koss? Kawin ganabátch* (perhaps not). *Kawin na ki ga-bi-ijássimidog nongom onágoshig? Kawin nin ga-bi-ijássi; nin wi-mādja nongom.*

How is thy mother? Is she perhaps sick? She is not sick; she is well. She will not leave to-

morrow; perhaps she will leave day after to-morrow (*awasswābang*). Will she go to Bayfield? *Taija na Bayfiēld* (*Oshki Odénang*)? Perhaps she will go to Ashland (*Wikwédong*). Perhaps she will not go to Bad River (*Mashki-Sibing*). Where is thy father? Perhaps he is now at La Pointe (*Moningwanékáning*). Will he go to Superior? (*Geté Odénang*)? Perhaps he will go there to-morrow. Does that man drink often? Yes he drinks very often (*kitchi nautngim*). Is that girl hungry and thirsty? She is hungry. Perhaps she is not thirsty. Is thy mother hungry? Perhaps she is not hungry, but she may be thirsty (*gīshkábagwédog dash*).

ORDINARY WORDS AND EXPRESSIONS.

It is calm, *anwátin*.

I camp, *nin gabésh*.

Camp, *gabéshiwīn, nibéwīn*.

I capsized in a canoe, boat, *nin gonabishka*.

„ contradict him, *nind āgonwétawa, nind ājidéma*.

„ take care of him, support him, *nin bāmia*.

„ support myself, *nin bamitdis*.

A driver, *wedábiad bebéjigóganjin*.

„ wagon, *titibidában*.

„ sleigh, *odābān*.

„ cat, *gājagens*.

I cease, *nind anwáta, nind ishkwáta*.

„ stop working, *nin bōnita, nind ishkwā-anokí,*
nind ishkwáta.

„ cease to be hungry, *nin boni-bakadé*.

My cheek, thy cheek, his cheek, *ninow, kinow,*
onowan.

I chew, *nin jāshagwándjige*.

„ talk Chippewa, *nind otchipwem*.

„ translate into Chippewa, *nind otchipwewissiton*.

It is a Chippewa book, *otchipwéwissin masinaigan*.

I write in Chippewa, *nind otchipwebíige*.

Chippewa writing, *otchipwebíigau*.

There is a clearing, *pápashkwámagad*.

The water comes forth, there is a spring here,
mokídjíwan nibi omá.

Concupiscence, *missawéuimowin*.

I look at him, her, with concupiscence, *niu mis-
sawiganawābama*.

Cooper, *makakokéwiúui*.

Copper, *miskwábik, osawábik*.

„ mine, *miskwábikókan*.

Cent, *osawábikons, miskwábikous*.

I imitate him, *uiu kikinowābama*.

„ „ it, *nin kikinowābandān*.

Corpus Christi, *wábigoni-gíjigad*.

I cough, *nind ossóssodam*.

„ have consumption, *nin ossóssodamowápine*.

„ count, *nind agíndáss*.

„ make a mistake in counting, *uiu wanagíndáss*.

„ am counted, *nind agíndjigas*.

„ smile, *nin babápingwe, nin jomingwen*.

Indian cradle, *tikinágau*.

Cranberries, *mashkígíminian*.

Cranberry-swamp, *mashkígíminikan*.

I am crazy, *uin gīwauádis*.

„ am a cripple, *nin mākis*.

I cross a river in a boat, *nind ājawā, nind āja-
waam*.

„ swim across, *uind ājawádaga*.

„ „ *nin binádaga*.

„ cross it walking on the ice, *nind ājawádagak,
nind ājawagúk*.

„ cross it on a bridge, *nin ājoge*.

Bridge, *ājogan*.

I curse him, *nin matchi inapínéma*.

LESSON XVIII.

Verbs ending in anan, enan, inan, onan, indicative mood, negative form, fifth conjugation.

Note 1. To form the indicative mood, negative form, add the *terminations* of the affirmative form, indicative mood, to the characteristic syllables *assi, essi, issi, ossi*.

Objective Singular,

Kawin nin mīgiwessinan.

„ *ki mīgiwessinan*

„ *o mīgiwessinan*

„ *nin mīgiwessimin*

„ *ki mīgiwessináwa*

„ *o mīgiwessinawan*

Kawin nin mīgiwessinában

„ *ki mīgiwessinaban*

„ *o mīgiwessinabanin*

„ *nin mīgiwessiminaban*

„ *ki mīgiwessinwában*

„ *o mīgiwessinawabanin.*

Objective Plural.

Kawin nin mīgiwessinag

„ *ki mīgiwessinag*

„ *o mīgiwessinag*

„ *nin mīgiwessimin*

„ *ki mīgiwessinágag*

„ *o mīgiwessinágaw*

Kawin nin mīgiwessinábanig

„ *ki mīgiwessinábanig*

„ *o mīgiwessinábanin*

„ *nin mīgiwessiminábanig*

„ *ki mīgiwessinwabanig*

„ *o mīgiwessinawábanin.*

Nin bodazwenan, (bwadazwed) I burn it.

„ *minidisonan, (manidisod)* I give it to myself; I cause it to myself.

„ *ganawénindisónan, (gen...sod)* I keep it for myself.

„ *atāgēnan, (etaged)* I gamble for it, for instance, for money.

„ *atāssonan, (etassod)* I store it up.

„ *gashkitamāsonan, (gesh...sod)* I earn, gain it for myself.

„ *wikwatchitamāsonan, (wak...sod)* I earn it, deserve it, cause it to myself.

Pigíw, (an.) pitch.

Mikwam, (an.) ice.

Gon, (an.) snow.

Tashkibódjigan, (an pl. ag) a saw-mill.

Mandāmin, (an. pl. ag) corn.

Tashkibódjigans, (an. pl. ag) a small saw-mill.

Tchībaidítig, (an. pl. og) a cross.

Ajideidítig, (an. pl. og) a cross.

Nin gad-ijánan aw aiákosid iníni, I will go to that sick man.

Kawin na ki wi-ijassínan kīga? Wilt thou not go to thy mother?

Nin gad-atawénan pakwéjigan, I will sell bread.

Kawin nin wi-atawessínan aw akik, I do not wish to sell that kettle.

Ki gi-gīmodinan ina nind asséma? Didst thou steal my tobacco?

Kawin nin gi-gīmodissínan kid asséma, I did not steal thy tobacco.

Nin apénimonán Debéndjiged, I hope in the Lord.

Kawin ki da-apenimossínan aw iníni, thou shouldst not hope in that man.

John od apénimonán Kijé-Manitón, John hopes in God.

Charles kawin o gi-gimodissinan pakwéjiganan,
Charles did not steal bread.
David nibiwa o gi-mīgiwénan pakwéjiganan, Da-
vid gave many loaves of bread.
Aw enamiássig o manitokénan masinínin, that pa-
gan adores idols.

Aw ikwé od anókinan nisswi nabikawáganan, that
woman orders three scarfs to be made.

Didst thou rely (hope) in that man? I did not
rely on him. Did that boy steal my kettle? (*O*
gi-gimódinan ina aw kwéwisens nind akikoman?
(*nind akikon*). *Geget win* (he) *o gi-gimódinan.*
John o gad-atawénan ina ishkoté-tashkibódjiganan?
(saw-mill). He will not sell it now; he will sell
it later on (*páuima uringoting o gad-atawénan*).
Does the Christian hope in God? He does hope
in him. That pagan Indian does not hope in
God. Art thou going to the priest? I will go to
him this evening. Did the priest go to thy fa-
ther? He did not go to my father, but he went
to my grandmother (*nokomíssan dash o gi-iján-*
au). Did Mary give much bread? She did not
give much bread, but she gave much pork (*o gi-*
mīgiwénan nibiwa kokóshan). Did he steal to-
bacco? He did not steal it.

Kawin na ki wi-ganawénin disossinan aw gwa-
nátch tchibaidtig? Enangé, nin wi-ganawénin diso-
nan. Anind Kitchi-Mókomānag kitchi atágeshki-
wag, o kitchi atagenáwan jóniian; anind dash ba-
kān ijiwébisiwag; kawin wika jóniian od atagessi-
náwan. Gagibádisi (is foolish) *etāged jóniian. Ki-*
tchi anoki wi-gashkitamásod jóniian, naningótinong
dash kitchi wewib o wánian kákiná o jóniiman
(sometimes he loses in a very short time all his
money). *Abawa* (it is thawing-weather) *ningiso*
gon, nókisi gaie mikwam (the snow is melting
and the ice is soft). *Nibiwa na jóniia ki gi-gash-*

kitamásonan gi-anokiian? Kawin gwetch nibiwa nin gi-gáshkitamássossinan jóniia; nissogon (three days) eta nin gi-anoki. Ki wi-ijanáwa na aw kitchi ishkoté tashkibódjigan? Kawin nongom nin wi-ijassimin; osām nind ondamiťamin, api wendamiťassiwāng nin gad-ijámin.

Who is not going to those sick children? I am not going to them, for I am too busy; were I not busy, I would go to them. Is there much snow near the door outside (*agwatching*)? No, there is not much snow near the door, but near the road (*tchigikana*). Did those men go to the saw-mill? No, they did not go to the saw-mill; they went to the saloon (*siginigéwigámigong*) to drink. Did they earn much money lately? No, they did not earn much money. Store up well the pitch; do not forget it (*kego wanikégon*). Is there much corn at your house (*bataini na mandámin endaiég*)? There is not much corn at our house, but much bread and pork. Did thy men (*kid inini-mag*) store up much flour and pork? No, they did not store up much flour and corn. If we hunt many days we shall be in want of (*ki gamanesimin*) much flour, from which to make bread.

INTERMEDIATE EXERCISE.

Nin, ki..an, en, in, { on I, thou...it (inan. object).

o.....,, ,, ,, } ,, he, she,...it ,, ,,

Nin wābandān, ki wabandán, o wabandán, I see it, thou, he sees it.

Nin mīgiwen, I give it away, ki mīgiwen, o mīgiwen.

,, nādin, I fetch it, I go and get it, ki nādin, o nādin.

,, bīdon, I bring it, ki bīdon, o bīdon.

Nind atāwen, I sell it.

Nin gishpinadon, I buy it.

Aind atou, I put it, place it.

Masinaigan, a book; *apábiwin*, a chair.

Adópowin, a table; *wakaigan*, a house.

Wígíwam, an Indian wigwam or lodge.

Ki wābandān uin (my) *masinaigan*. *Nin mīgiwen adópowin*. *Niu ga-nādin ki* (thy) *masinaigan*. *John o bīdon o masinaigan* (John brings his book). *Od atáwen o wakaigan*. *Ki ga-gishpinadon na iw* (this) *wakaigan*? *E, niu ga-gishpinadon*. *Od aton oma bejig apábiwin*. *Nin wi-atáwen nin wakaigan*; *ki wi-gishpinadon ina* (na)? *Niu wi-gishpinadon ki wakaigan*. *Ki ga-mīgiwen ina bejig apábiwin*? *Nin ga-mīgiwen sa*. *Ki gi-aton na wedi uin masinaigan*? *Nin gi-aton sa*. *John o gi-ojiton na* (did John make i. e. build) *ow wakaigan*? *Geget sa o gi-ojiton*. *Ki wābandān na* (ina) *wedi iw kitchi wígíwam*? (that large wigwam)? *Nin wābandān sa*. *Ki gi-nādin na nin masinaigan*? *Nin gi-nādin sa*. *Ki ga-bīdon na nin apábiwin*? *Nin ga-bīdon*.

Dost thou see that large house there (*wedi*)? Yes, I see it. Wilt thou see also (*gaie*) my wigwam? I want to see it (*nin wi-wābandān*). Will he get (fetch) thy book? No! (*Kawin*) I will go and get it (*nin ga-awinādin*). Did George built that house? Yes, he built it. Didst thou buy it? I bought it yesterday. Did the Indian (*anishinābe*) sell his wigwam? Yes, he sold it. Did John give anything? (*John o gi-mīgiwen na gégo*)? Yes, he gave something (something, anything *gégo* in. obj.) Did Charles see anything. Yes, he saw something. Did Mary bring anything? Yes, she brought something. Did she bring a book? No, she brought a chair. Did John buy anything? Yes, he bought my book.

ORDINARY WORDS AND EXPRESSIONS.

I preach to him, exhort him, *nin gagíkima*.

I preach *nin gagikwe*,
 „ „ about it, *nin gagikwenódan*, *nin gagik-
 wádān*.

Preacher, *gagikwéwinini*.

Prot. meeting house, *gagikwéwigamig*.

I recommend him to do something, *nind aian-
 gwámima*.

The tree yields fruit, *mīniwi mitíg*.

Fruit-tree, *maniwid mitíg*.

The field yields fruit, *mīniwan kítigan*.

I yawn, gape, *nin nibaidwe*.

„ put it wrongly, *nin napátchiton*.

„ „ „ on the wrong way, *nind ābósikan*, f. i.,
agwiwin; *nind ābódishima*, f. i., *nin kitchi
 moshwem*, I put my shawl on the wrong way.

„ wound him, *nin mákia*.

„ „ „ shooting, *nind anónawa*, *nin mījwa*.

„ „ „ striking, *nin makiganáma*.

„ „ „ cutting, *nin kijāwa*.

„ cut myself, *nin kijáodis*.

„ am wounded, *nin bimwáganés*.

Wounded person, *bimwágan*, *mijwágan*.

I wrap him up, *nin wīwégina*, *nin kashkiwégina*.

„ „ it up, *nin wīwéginān*, *nin kashkiwéginān*.

„ am worth nothing, *nin nagikáwis*.

It is worth nothing, *nagikawad*, *karwin go* *iná-
 badássinon*.

It (clothing) is worn out, *mētákwidin*.

„ is worn out, *mētchíssin*, *metchitchigáde*.

I wear it out, *nin mēssikān*, *nin mēsikawa*; *nin
 mētchissídon*, *nin metchíshima*.

Scarf, *nabikawágan*.

I put it around his neck, *nin nābikona*.

Work day, *anokí-gíjigad*.

Workshop, *anokíwigamig*.

The child has worms, *ogejágimi abinódji*.

Worm medicine, *ogejágimi-mashkiki*.

Woods, *mítigwaki*.

In the woods, *nópiming*.

I go into the woods, *nin gopí*.

„ come out of the woods, *nin sāgaakwaam, nin papákwaam*.

In the whole world, *enigókwag aki, cnigokwaká-migag*.

At the end of the world, *ishkwā-akíwang, waick-wā-akíwang*.

Woman's breast, *tótosh*.

My breasts, *nin totóshimag*.

It withers, *nibwāshkissin*.

I wipe him, *nin gāssiwa, nin kisiwa*; it, *nin gās-sian, nin kisan*.

LESSON XIX.

On the "Second-third Person" as object of the verb.

Note 1. In a former lesson we have spoken of the "Second-third Person" as *subjct* of the verb. Thus in the sentence *John o papaian gi-giwashkwébiwan*, the noun *o papaian*, his father, is the 2d 3d person and is the *subjct* of the verb *gi-giwashkwébiwan*, which has the termination of the "Second-third Person" *wan*; for the verb must agree with its *subject*, which here is a noun of the "Second-third Person".

In this lesson we wish to treat of the "Second-third Person" and Third-third Person as *object* of active transitive verbs. To be more easily understood, we shall give some examples:

A. *John sāgiuwe*, John loves. In this example there is but one third person, John, the subject of the intransitive verb *sāgiuwc*, he loves.

B. John o sāgiān Jakobān. In this example John is the "First-third Person," and *subject* of the transitive verb *o sāgiān*, he loves him. *Jakobān* is the *object* of the verb, and "Second-third Person" in this sentence; hence the 2d 3d Person termination *an*, *Jakobān*.

C. John o sāgiān Jakobān ogwīssini. In this example John is the "First-third Person;" *Jakobān* is the "Second-third Person;" and *ogwīssini* is the "Third-third Person." In English: *John loves Jacob's son*; John is the "First third person," Jacob is the "Second-third person" and his (Jacob's) son is the "Third-third person."

Note 2. There are seven terminations of the "Second-third Person," namely: *u*, *an*, *ian*, *in*, *oian*, *on*, *wan*.

Rule for forming the Second-third Person.

Find the plural termination of the animate noun, which always ends in *g*; change this letter *g* into *u*, and you have the termination of the "Second-third Person".

<i>Anishinābe</i> , Indian or man,	Plural <i>anishinābeg</i> .
<i>Noss</i> , my father,	„ <i>nossag</i> .
<i>Ninga</i> , my mother,	„ <i>ningāiag</i> .
<i>Opīn</i> , a potatoe,	„ <i>opīnīg</i> .
<i>Manitōgisiss</i> , a proper name,	„ <i>Manitōgisissoiag</i> .
<i>Mitig</i> , a tree,	„ <i>mitīgog</i> .
<i>Inīni</i> , a man,	„ <i>inīniwag</i> .

2d 3d Person: *anishināben*

„	„	„	<i>nossan</i>
„	„	„	<i>ningāian</i>
„	„	„	<i>opīnīn</i>
„	„	„	<i>Manitōgisissoian</i> .
„	„	„	<i>mitigon</i>
„	„	„	<i>inīniwan</i> .

Rules for forming the "Third-third Person."

Rule I. To the "Second-third" terminations *n*, *in*, *on*, add *ini* for the "Third-third Person;" f. i., *Maniton*, *manitónini*.

Rule II. The "Second-third" terminations *an* and *ian* are changed into *ini* for the "Third-third Person;" f. i., *ossan*, *óssini*, *ogwíssan*, *ogwísini*.

Rule III. The termination *oian* (in proper names) adds *i* for the 3d 3d Person; f. i., *Mánitógisissóian*, *Manitógisissóiani*.

Rule IV. The "Second-third" termination *wan* is changed into *wini*; f. i. *iníniwan*, *iníniwini*, *wíwan*, *wíwini*; exception 2d 3d Person *ogin*; 3d 3d Person *ogíni*, sometimes *ogíniwan*.

Rule V. In *inanimate* nouns with *possessive* pronouns, the termination *ini* is added to the noun; f. i., *Enamiad wewéni o gad-odápinamawán Jésuman* (2d 3d Pers.) *wiiawíni* (3d 3d Pers.), the Christian ought to receive worthily the Body of Jesus.

Note 3. This 2d 3d and 3d 3d Person is one of the beauties of the Chippewa language. If in English we say, John sees his son, it may mean: *he sees his own son or another man's son*. In Chippewa this ambiguity is avoided by using the "Second third Person" in the *first* case, and the "Third-third Person" in the *second* case.

Nin nādinan, (*naiadid*) I fetch it (something ^{animate}).

„ *azwi nadinan*, (*ewi-nadid*) I go to fetch it, I
go to get it.

„ *ashangénan*, (*esh..ed*) I give it for food, f.i.
bread.

„ *atáwangénan*, (*el..ed*) I borrow it.

„ *gimodinan*, (*ga..id*) I steal it (s. an.)

Nin kotágrito, (*kwe..od*) I suffer.

Nisākosi, (*an. pl. g*) an ear of Indian corn.

Gísiss, (*an. pl. og*) sun, month.

Dibaigísisswan, (*an. pl. ag*) watch, clock.

Dibaigísisswan mādjishka, (*maiad-ad* the watch goes.

Dibaigísisswan kijika, (*kejikad*) the watch goes fast.

Dibaigísisswan bēsika, (*baies..ad*) the watch goes slow.

Dibaigísisswan nagāshka, (*neg..ad*) the watch stops.

Migwan, (*an. pl. ag*) a feather.

EXERCISE.

Aw inini od awi-nādinan od opwāganan gaie od asseman. Bakadéwag kokóshag, nondāgosiwag, ki gi-āshamag na nibiwa nisākosin? Kitigéwininiwag naningim od ashangenāwan nisākosin gaie opinin. Awénénag ga-mīgiwédjig iniw nisswi dibaigísisswanan? Mi sa aw kejéwádisid dibaigísisswanikéwinini (watch-maker) ga-mīgiwed. Geget onijishiwag; wewéni na mādjishkáwag? Bejig eget wewéni mādjishka, aw dash omá ebid kijika, wedi dash egódjīng (which hangs over there) bēsika, nin dash nin dibaigísisswanim nagāshka.

Go and fetch some bread and meat. I am hungry and I wish to eat. I shall go and get them immediately (*kéjidine*) Did thy parents go to the sick woman? They did go to her.

INTERMEDIATE EXERCISE.

I, thou..it not { *kawin nin, ki..ansin, éssin, issin, ossin.*

he ..it not { *kawin o..ansin, essin, issin, ossin.*

Kawin nin wēbinansin, I do not reject it (object inanimate).

Kawin gégo nin wī-mīgiwessin, I won't give anything, I will not.....

Kāwin na ki wī-nādissin nin masināigan? Wilt thou not fetch my book?

Kāwin Kijé-Manitô o sāgitóssin maminādisiwin,
God does not love pride.

Kāwin nin minzwēndansin sasāgisisiwin, I do not like avarice.

Kāwin nin jīngéndansin kid ijitchigéwin, I do not hate thy deed (action).

Nind odápinān, I take it, receive it.

Nin mamón, I take it, I take it away.

Nind atāwangen, I borrow it.

Kāwin na ki wi-ganawābandansin nin tchíman?
Dost thou not want to look at my canoe?

Tchíman, a canoe. *Nabikwān,* a boat, a ship.

Wigwass-tchíman, a birch canoe.

Mitigo-tchíman, a dug-out, small boat made out of a log.

Nabágíssago-tchíman, a small row-boat (made of boards).

Ki gi-wēbinān ina anamiéwin? (didst thou abandon religion)? *Kāwin wíka nin gi-wēbinansin anamiéwin; nin kitchi sāgiton. Ki wī-odápinān ina katolik anamiéwin? Geget nin wī-odápinān. Kāwin na ki gi-mamóssin nin masinaígan? Kāwin nin gi-mamóssin. Nin wī-atāwangen ki tchíman. Kāwin na ki gi-wābandansin iw kitchi ishкотé-nā-bikwān* (fire-ship, steamboat). *Kāwin nin gi-wābandansin. O gi-nādin na aw anishinābe nin mitigo-tchíman? Kāwin mashí o gi-nādissin. Ki ga-bídon na iw kitchi adópowin? Kāwin nin ga-bídos-sin. Ki gi-ójiton iw gwanátch wakáigan? Kāwin nin, nin gi-ójitóssin, Charles sa o gi-ójiton.*

Did he see the beautiful steamboat? He did not see it. Did John look at the boat? He looked at it and admired it. I wish to borrow thy row-boat. Does that pagan (*enamiássig*) hate religion? He hates it very much (*o kitchi jingen-*

dān). Will he never take religion. He will never take it.

ORDINARY WORDS AND EXPRESSIONS.

I am drowned, *nin gibwanāmabawe, nin nissába-*
we.

„ „ dry, *nin bēngos, nin bāss.*

„ dry it, *nin bāssān, nin bāsswa.*

The ground is dry, *bēngwakámiga.*

I smoke it (dry it by smoke), *nin gāshkisan.*

Duck, *jishib.*

I hunt ducks, *nin nandóshibe.*

„ earn, *nin gashkítchige, nin gāshkia jónia.*

„ „ it, *nin gashkítchigen, nin gashkitamāson.*

There is an earthquake, *niningishkámagad aki,*
niningākamigishka aki.

Easter-Sunday, *Pak-gíjigad.*

Palm-Sunday, *Jingobí-gíjigad.*

The sun is eclipsed, *gisiss nibó.*

I give edification, *nin mino kikinowābandatwe.*

„ edify him, *nin mino kikinowābamig.*

He edifies me, *nin mino kikinowābama.*

I enlighten him, *nin wāsseiéndamia.*

That's enough, *mi débisseg, mi iwe.*

I enter, *nin pīndige.*

„ „ into him, *nin pīndigéshkawa, nin pīndiga-*
wa.

„ entice him, *nin wíkwásoma.*

Epiphany, *Ogimá-gíjigad.*

I catch up to him, walking, running, *nind ádi-*
ma.

Life eternal, *kāgige bimádisiwin.*

Eternally, *kagigékamig, káginig.*

Eternal misery, damnation, punishment, *kāgige*
kolagilówin.

Even if, although, *míssawa.*

For ever, *apiné, káginig.*

Thus he acts always, *mi apiné ejítchiged.*

Everywhere, *misi, misiwe.*

I exalt him, *nind ishpénima, nin kitchitwāwia.*

„ „ it, *nind ishpéndān, nin kitchitwarwiton.*

„ imitate him, *nin kikiuowābama.*

„ „ it, *nin kikiuowābandān.*

„ expect him, *nind akawābama, nin bā.*

„ „ it, *nind akawābandān, nin bīton.*

My, thy, his face, *nishkínjig, kishkínjig, oshkínjig, niudéngwai, etc.*

I have an angry face, *nin nishkádjingwe.*

„ „ a clean face, *nin bíníngwe.*

„ „ „ dirty face, *nin wíníngwe.*

„ „ „ fat face, *nin wíinwíngwe.*

„ „ „ long face, *nin ginwíngwe.*

„ „ „ large „ *nin mangadéngwe.*

„ „ „ small „ *niud agassadéngwe.*

„ „ „ red „ *nin miskwíngwe.*

„ paint my face black, *nin makatéke.*

„ „ „ „ *nin warwéji.*

LESSON XX.

On the subjunctive and imperative moods, as also the participles, both affirmative and negative form, of the fifth conjugation.

As verbs of this conjugation follow the first conjugation in regard to the subjunctive and imperative moods, as also the participles, we need but give a few examples.

Kishpiu mīgiwessiwān, if I do not give it, them,
(an. objects).

„ *mīgiwéssivan etc.*, if thou dost not give it,
them.

„ *mīgiweiān* „ I give it, them.

Kishpin mīgīwēian etc., if thou givest it, them.
Kego mīgīwēken, do not give it, them.
„ mīgīwēssida etc., let us not give it, them.
Win māgīwed, he, who gives it, them.
Winawa māgīwēdjig, etc., they, who give it, them.
Nin māgīwēssiwān, I, who do not give it, them.
Kin māgīwēssiwān, etc. thou, who dost not give it, them.

Ess, (an. pl. *essag*) oyster, a shell.

Migwan, (an. pl. *ag*) a feather.

Nabāgissag, (an. pl. *og*) a board.

Assab, (an. pl. *ig*) a net.

Kishkibitāgan, (an. pl. *ag*) a tobacco-pouch.

Masinitchigan, (an. pl. *ag*) a picture, an image.

Senibā, (an) silk.

Jóniāns, (an. pl. *ag*) a shilling (25 cents).

Gījik, (an. pl. *ag*) cedar.

Anāng, (an. pl. *og*) a star.

Aniniki, (an. pl. *g*) thunder, thunderbolt.

EXERCISE.

Winawa epenimódjig Jéśusan mino ijilchigéwag, igiw dash epenimóssigog kawin ta-jawendāgosissiwag. Anin iwapi ge-mīgīwēwad essan gaie pakwejigānsan? Nongom onāgoshig o ga-mīgīwendāwan essan gaie pakwejigānsan, api wendāgoshi-wissining, wābang dash kīgijeb o ga-mīgīwendāwan kokóshan, gaie wiāss, gaie anolch bakān gēgo (and several other things). Awēnen ge-awi-nādid nabagtssagon tashkibódjiganing? Nin sa nin wi-awī-nādinag. Aw gigoikēwinini (fisher) o wi-atāwangénan kid assabiman. Bigoshka (is torn) nind assab; nindawátch o ga-atāwangénan kid assabin.

Kishpin apenimóteg bemádisidjig aking ki ga-waiējindisom, kishpin dash apenimóteg Kijé-Manitó kawin ki ga-waiējindisóssim. Igiw wika ejāssigog aiákosinidjin gaiē ketimāgisinidjin, kawin jawéndamideessiwag (are not merciful-hearted).

Mekatéwikwandie netā-jawendjiged o ga-mīgiwenān pakwējiganan, gaie masinitchiganan, gaie nabāgis-sagon. Anin iwapi ge-mīgiwed opwāganān gaie assēman, gaie ishкотékanan (fire-steel) gaie kish-kibitāganān? Kawin o ga-mīgiwéssinan. Anin minik enaginsoḍ aw sēniba? Nij joniiānsag inaginso. Ki wī-nādinag na nin gijikimāg? Enangé, wā-bang nin ga-nādinag. Nikāniss, nin wī-atāwāngē-nag anind ki nabāgissagog; gi-ishkwā-nāwakwēg nin gad-ijānan tashkibōdjigan, wi-awī-nādiān igiw ki nabāgissagog,

Does thy clock go fast? No, it goes right, it don't go too fast, it don't go too slow. Where is thy mother going? She is going to her elder sister to borrow a kettle. When will she return home? This evening she will return home. Never gamble for money or tobacco; those, that gamble, are almost always poor. Who gambled last Sunday for money in the saloon (*awegwénag idog*)? I don't know, who. When will those rich men give bread and meat and clothes? They will never give them; they are too avaricious. If the poor hope in the rich, they will deceive themselves. Let us hope in our kind Father, who is in heaven.

INTERMEDIATE EXERCISE.

Inanimate object.

I, thou, he...them, (*anan, enan, inan, onan.*

I, thou, he..them not, (*ansinan, essinan, issinan,*
ossinan.

Nin wābandānan nibiwa masindāganān. I see ma-
ny books.

Kawin nin wābandansinan kid ajiganan. I do not
see thy stockings.

Ki wī-mīgiwénan na agwiwinan? Dost thou wish
to give clothes?

Kawin nin wi-mīgíwéssinan. I will not give them.

John o ga-nādinan na missan? Will John get wood?

Kawin o ga-nādissinan missan. He will not get wood.

Kí gi-bīdonān na kid agwíwīnan? Didst thou bring thy clothes?

Kawin nin gi-bīdossinan nind agwíwīnan. I did not bring my clothes.

Makák, a box; Plural *makakón.*

Onāgan, a dish; „ *onāganan.*

Tessināgan, a plate; „ *tessināganan.*

Tessábik, a flat stone; Plural *tessábikon.*

Bashanjéigan, a whip; „ *bashanjéiganan.*

Nin gotān, I fear it.

Nind aión, I use it.

Abinódjiag o gotanáwa bashanjéigan. Nij bashanjéiganan o gi-bīdónan aw abinódji; nin gad-aíónan. Nisswí tessināganan o gi-bīgwaánan (he broke three plates). *Kawin na ki gi-atossinan tessināganan adópowining. Nin gi-alonan. Nij tessábikon nin wābandanan; nin mamakadendánan. George o gi-bīgwaánan níwīn onaganan gaie nānan tessināganan. Aw matchi inini o gi-gīmódinan* (stole) *níjonag tchímānan gaie ningotwāsswatig abwin. Kawin aw anishinābe o gi-gīmodissinan kid ajeboiánan* (thy oars). *Nin gad-aíónan ninindjīn.*

He does not see those paddles. Well I will use them. John broke my two large boxes. I will bring much wood. The dog fears the whip. Peter gave two stockings and I will give four. Thou didst not hate those bad doings. I hate all bad thoughts, bad words and bad actions. The devil hates all good deeds; he loves bad thoughts and bad words. Katie, put many plates

and dishes on the table. I have five knives.

ORDINARY WORDS AND EXPRESSIONS.

I do damage, *nin banádjitchige, nin banádjítge.*

„ suffer „ „ *nin banádjításs.*

„ give a ball, dance, *nin nímíwé.*

Dancing habit, *nimíshkíwín.*

„ house, (hall), *nimítdíwígámig.*

I am in danger of perishing, *nin bajiné, nin ba-
banádis.*

Dangerously, *babanádj.*

I am timid, *nin jágwénim.*

„ „ brave-hearted, *nin songidéé.*

It is dark, *pashagíshkítíbkad, káshkítíbkad.*

It begins to dawn, *bídāban.*

„ is daylight, *wāban*; broad daylight, *pagakāban.*

Day of judgment, *dibákonige-gíjigad.*

„ „ resurrection, *ábitchibáwini-gíjigad.*

Sudden death, *sésika níbowín.*

I move, decamp, *nin gos.*

Deer, *wawáshkéshi.*

Bear, *makwá.*

A young bear, *makóns.*

Wolf, *maíngan.* Fox, *wágosh.*

Deer-skin, *wawáshkéshiwaian.*

Deer-meat, venison, *wawáshkéshi wíiáss.*

I resist him, *nin nanákoná, nin nígadā.*

„ „ it, *nin nanákonān, nin nígadān.*

„ give birth to a child, *nin nígiawass, nind on-
dadísike, nin níkawá abinódji.*

I am delivered of a boy, *nin kwíwíshénsike, nin in-
iniónje.*

„ „ „ „ „ girl, *nind ikwesénsike, nin
ikwéónje.*

„ „ „ „ „ twins, *nin níjodeike.*

„ have a miscarriage, *nin nondé-nígiawass, nin
nondé-níkawá abinódji.*

I go down a hill, *nin nissákiwe*.
 The road goes down hill, *nissákiwémo míkana*.
 I go up a hill or mountain, *nind ogidákiwe, nin*
wagidákiwe.
 The road goes up hill, *ogidákiwémo míkana*.
 I go upstairs, *nind akwándawe*.
 „ „ downstairs, *nin nissándawe*.
 I come downstairs, *nin bī-nissándawe*.
 Desert, *pagwádakamig*.
 I deserve, *nin wikwátchitass, nin wikwatchitamáss*.
 „ „ it, *nin wikwatchitamáson*.
 „ dig, *nin wānike*,
 „ „ a deep hole in the ground, *nin dimiānike,*
nin ginwānike, nind ishpānike.
 Dirt, *ajishki*, it is dirty, *ajishkika*.

LESSON XXI.

On the formation of the plural number.

The seven terminations of the animate nouns are *g, ag, ig, iag, jig, og, wag*.

The five terminations of the plural of the inanimate nouns are *n, an, in, on, wan*.

Plural of animate nouns.

Rule I. All animate diminutive nouns ending in *ans, ens, ins* and *ons*, and all animate nouns indicating contempt ending in *sh* add always *ag* to the singular, to form the plural, for instance.

<i>Ogimáns</i> , a little chief,	plural	<i>ogimánsag</i> .
<i>Wágoshens</i> , a young fox,	„	<i>wagoshénsag</i> .
<i>Migisins</i> , a young eagle,	„	<i>migisínsag</i> .
<i>Animóns</i> , a little dog,	„	<i>animónsag</i> .
<i>Ininiwísh</i> , a bad man,	„	<i>ininiwíshag</i> .

Oḥwáganish, a bad pipe, Plural *opwáganishag*.

Rule II. All animate nouns ending in *an* and *in*, add the syllable *ag* to the singular to form the plural; but when those in *in*, have the accent on the last syllable they add *ig* for the plural, f. i., *opín*, plural *opínig*; *assín*, pl. *assínig*.
Mígwan, a feather, pl. *mígwanag*.

Dibaigísisswan, a watch, or clock, pl. *dibaigísisswanag*.

Mishimin, an apple, pl. *mishiminag*.

Miskodíssimin, a bean; pl. *miskodíssiminag*.

Rule III. The animate nouns ending in *ā*, *ē*, *ī*, and *ō*, add always *iag*, to form the plural, f. i., *gigo*, a fish, plural *gigóbiag*.

Rule IV. All the participles of the affirmative form, add *jig* for the plural, when their final letter is *d*; but when their final letter is *g*, they add *ig*, f. i.

Enámiad, a Christian (one who prays); pl. *enamiadjig*.

Kekinóamawind, a scholar (one who is taught), pl. *kekinóamawindjig*.

Gegínawíshkid, a liar, (one who lies), pl. *gegínawíshkidjig*.

Pesíndang, a hearer (one who listens to), pl. *pesíndangig*.

Rule V. All the participles of the negative form, add the syllable *og* for the plural, f. i.,

Enamidíssig, a pagan (one who prays not), pl. *enamidíssigog*.

Netá-gígitóssig, a dumb person; plural *netá-gígitóssigog*.

Rule VI. The inanimate nouns, ending in *gan* and *win*, and all inanimate diminutives in *ans*, *ens*, *ins*, *ons*, and all inanimate nouns, denoting contempt (they end in *sh*), have *an* for the plural; f. i.,

Wakáigan, a house; plural *wakáiganan*.
Nibágan, a bed; „ *nibaganan*.
Adópowin, a table; „ *adópowinan*.
Dódamowin, an action; pl. *dódamowinan*.
Bātadowin, a sin; pl. *bātadowinan*.
Onágans, a small dish; pl. *onágansan*.
Masindiganish, a bad book; pl. *masindiganishan*.

EXERCISE.

Bataini jóniia endaiān (there is much money in my house), *endaiān dash* (but at thy house) *bataini senibā*. *Aniniwapi ge-bi-anokiwad igiw nānan ininizwag?* *Endogwen; ganabatch wābang*. *Nibiwágisiwag na* (are there many) *igiw wassinidjig?* *Kawin; kitchi pangiwágisiwag* (there are very few). *Mino aiāwag na ogimág gaie ogimánsag?* *Eniwek mino aiāwag, o widigemāganiwan* (their wives) *dash kitchi ākosiwan, ākoshkadéwan* (they have colic), *jābokāwisiwan gaie* (and they have the diarrhea). *Awenēnan epēnimowad enamiádjig?* *Kijé-Manitón od apēnimonāwan*. *Batainowag na a-wéssiag omá nópiming?* *Eniweg batainowag makwág, maingunag, wágoshag, warwāshkēshiwag, éssibanag, amikwag gaie bijwag*. *Ambéssano, awi-giosséda* (let us go hunting). *Anin endāshiwad anishinābeg ima Wikwédong?* *Midadātchirwag ashi jāngasswi*. *Anamidwag na kákina?* *Enangé, kákina anamidwag*. *Batainadon na* (are there many) *wakáiganan* *Moningwanékāning Kawin bataināssinon; géga kákina anishinābeg, minik ga-dāshiwad minissing* (on the island) *gi-gósiwag* (moved away), *ningotchi bakān gi-awi-danakiwad* (went to dwell somewhere else). *Mino ijiwébisiwag na kekinóamawindjig?* *Anind éniwek mino ijiwébisiwag, anind dash osāmisiwag* (are mischievous) *nōndāgosiwag, mīgādirwag, matchi ikkitówag gaie*. *Batainowag pesindangig Kijé-Manitó od ikkitówin, pangiwágisiwag dash endódangig* (who practice it).

Good morning friend where dost thou come from? I come straight from home. (*endaian gwa-iaák nind ondjiba*). Where art thou going? I am going to church. How many priests will preach to-day? There are two who will preach; one will preach when the first Mass is being said, the other will preach at high Mass (*megwa kitchi a-naméssikeng*). What is the name of those priests, who are going to preach? Father John is the name of him, who will preach first, and Father George of him, who will preach last. Are those wicked women here again? I wish they would leave soon (*apégish waiba mādjáwad*). Does that half-breed speak English? (*Jaganáshimo na aw-zissakodéwinini?*) Liars are hateful, but those that habitually speak the truth (*netá-debwéd-jig*) are liked. Does the watch go too fast? No, it don't go at all (*kawin bápish*); it stands still. How many little dogs are there in that wigwam? There are four and they cry much.

INTERMEDIATE EXERCISE.

Subject inanimate.

It is.....a, e, i, o.

They are....awan, ewan, iwan, owan.

It is, they are, not.....assinon, essinon, issinon,
ossinon.

Makák ijinikáde iw, that is called a box. *Ijini-káde*, it is called.

Kissiná, it is cold.

Iiitchigáde, it is made, constructed.

Onow wakaiganan nibinong gi-oiitchigadéwan,
those houses were built last summer.

Ta-nādjigadéwan missán, wood will be fetched.

Kawin gi-bídjigadéssinon nin masináiganan, my
books were not brought.

Kid aítman kawin gi-mikigádessinon, thy things
were not found.

Ka gégo adópowin omá atéssinon, there is no ta-
ble here.

Kawin keiábi sogipóssinon, it does not snow any-
more.

Sásaga omá, wedi dash ogidáki jibéia, here it is
full of brushes, (underwood) but there on top
the hill, there is no underwood.

Mashkawágami, it is strong, (a liquid).

Jāgwágami, it is weak (a liquid).

Miskwágami, it is red (a liquid).

Makotewágami, it is black (a liquid).

Dagó, dagon or dagómagad, there is, it is.

Dagonigade, it is mixed with.

Mashkawágami ishkotewabo (whisky). *Iw maka-
té mashkikiwábo* (coffee) *kitchi jāgwágami*, *iw dash
anibishábo* (or, *anibish*) *mashkawágami*. *Kijábiki-
sigan ijinikáde ow Otchipwémowining*. *Níbiwa
wiúss omá até*, *níbiwa gaie kókosh abi*. *Ta-nādj-
gadéwan nānan apábiwinan*. *Keiábi na sógi-
po?* *Kawin keiábi sogipóssinon*. *Gwaiák jatwendágosi-
win gíjigong éta dagó*.

That coffee is sweet (*wishkobágami*), there is
much sugar mixed with it (*níbiwa sinsibák-wad
dagonigáde*). Those boxes were made lately.
That stable was built last fall. There is much
poverty here (*níbiwa kitimágisiwin omá dagó*).
My books are here.

ORDINARY WORDS AND EXPRESSIONS.

I set on fire, *nin sakáowc*, *nin sakaige*.

Incendiary, *sakaigéwiníni*, *sekáiged*, *sekáowed*.

Incense, *minomágwakísigan*.

I incense, *nin minomágwakísige*.

„ impute to him, *apagadjíssilawá*, *nin bimóndua*.

Grasshopper, *papákine*.

Grass, *mashkóssiw*, *mashkóssiwan*.

There is grass, *mashkóssiwika*.

On the grass, *mitáshkossi*.

I pronounce well, *nin minowe*.

„ „ badly, *nin mānowe*.

„ draw him, *nin wíkobiná*.

„ „ it, *nin wíkobidon*.

„ „ him out, *nin mamíbina*.

„ „ it out, *nin mamibidon*.

Purposely, on purpose, *ondjitá*, *awándjish*.

Instinct (animal), *awéssi-aiinéndamowin*.

I bring back the thing I borrowed, *nin bi-gizé-
widon nind awitgowin*.

Monkey, *nandomákoméshi*.

I make a mistake, *nin pitchi-dódam*, *nin wanitchi-
ge*.

„ „ „ „ in speaking, *nin pitchi-ikkit*.

„ moisten, wet it, *nin tipáwadon*, *nin nissābawadon*.

„ „ him, *nin tipáwana*, *nin nissābawana*.

„ trouble, molest him, *nin migoshkádja*, *nind a-
iékosia*.

„ act as steward, foreman, *nin mijñawew*.

Steward, *mijñawe*.

Cane, walking stick, *sákaon*.

I stick it in some thing, *nin patakissidon*, *nin pa-
tákidon*.

It sticks in something, *patákide*, *patákissin*.

„ sticks in me, *nin patákidjin*.

My ear is stopped, *nin gibítáwage*.

„ ears are stopped, *nin gagibítáwage*.

I relapse, *neiáb nin pangíshin*, *nind ajésse*.

„ „ being sick, suffer a relapse, *nind āndji-
ne*.

Rejected person, *wēbinigan (an)*.

„ thing, *wēbinigan (inan)*.

I am rejected, *nin wēbinigas*.

It is rejected, *wēbinigáde*.

I reject, *nin wēbinige*.

„ „ him, *nin wēbina*.

„ „ it, *nin wēbinān*.

Red-haired person, *miskwándibe*, or *miskóndibe*.

LESSON XXII.

Verbs ending in an, en, in, on.

(*VI. Conjugation.*)

Note 1. These verbs are classed by Baraga as belonging to the sixth conjugation, because their *object* is an *inanimate noun*; f. i., *nin wābandān wckaigan*, I see a house; *nin nondān gagikwéwin*, I hear the sermon.

Note 2. As to their grammatical structure they belong to *three different* conjugations:

The *indicative mood*, affirmative and negative form, of all active transitive verbs in *an*, *en*, *in*, and *on*, belongs to the *sixth Conjugation*.

The *imperative mood*, and the *participles* of the *affirmative form* of verbs in *an*, follow the *second conjugation*; so also the *subjunctive mood* of the affirmative form. As to the subjunctive mood and participles of the negative form they follow the *first conjugation*, only that the characteristic syllable is *ansi*, instead of *assi*.

Note 3. All active transitive verbs, ending in *en*, *in*, and *on*, follow the *first Conjugation* in all moods, tenses, participles, both affirmative and negative forms, with the *sole exception of the indicative mood*, which belongs to the sixth conjugation. Let the student of the Chippewa language impress the above remarks, on his mem-

ory as they will help him wonderfully in committing to memory the terminations of these verbs.

Note 4. The characteristic vowels or syllables of these verbs are: *a, e, i, o, ansi* (pronounced almost like, *assi*, as the *n*, is scarcely heard) *essi, issi, ossi*, to which the various terminations are added.

Note 5. We shall *first* give the terminations of the indicative mood, affirmative and negative form.

<i>Present Tense.</i>		<i>Imperfect Tense.</i>	
Object. sin.	Object. pl.	Object. sing.	Object. pl.
<i>n</i>	<i>nan</i>	<i>nában</i>	<i>nábanin</i>
<i>n</i>	<i>nan</i>	<i>nában</i>	<i>nábanin</i>
<i>n</i>	<i>nan</i>	<i>nában</i>	<i>nábanin</i>
<i>min</i>	<i>min</i>	<i>minában</i>	<i>minábanin</i>
<i>náwa</i>	<i>náwan</i>	<i>nawában</i>	<i>nawábanin</i>
<i>náwa</i>	<i>náwan</i>	<i>nawában</i>	<i>nawábanin</i>
<i>m</i> (Imprs).	<i>m</i>	_____	_____
<i>mini</i> (2-3 P)	<i>mini</i>	_____	_____

Note 6. The *objective* plural, present tense, is formed by adding *an*, to the *objective* singular, in the 1st, 2d, and 3d person singular, and *n*, to the 2d and 3d person plural; f. i., *nin wābandān*, *nin wābandānan*; *ki wābandanáwa*, *ki wābandanáwan*.

Note 7. The *objective* plural, imperfect tense, is formed by adding *in*, to the *objective* singular; f. i. *nin wābandanában*, I saw it, *nin wābandanábanin*, I saw them.

Paradigms.

Nin sagiton, I love it, I like it.

<i>Nin sāgiton</i>		<i>Nin sāgitónan</i>
<i>ki sāgiton</i>		<i>ki sāgitónan</i>

<i>o sāgiton</i>	<i>o sāgitónan</i>
<i>nin sāgitómin</i>	<i>nin sāgitómin</i>
<i>ki sāgitonáwa</i>	<i>ki sāgitonáwan</i>
<i>o sāgitonáwa</i>	<i>o sāgitonáwan</i>
<i>sāgitom</i>	<i>sāgitom</i>
<i>o sāgitómini</i>	<i>o sāgitómini.</i>
<i>Nin sāgitonában</i>	<i>Nin sāgitonábanin</i>
<i>ki sāgitonában</i>	<i>ki sāgitonábanin</i>
<i>o sāgitonaban</i>	<i>o sāgitonabanin</i>
<i>nin sāgitominában</i>	<i>nin sāgitominábanin</i>
<i>ki sāgitonawában</i>	<i>ki sāgitonawábanin</i>
<i>o sāgitonawaban</i>	<i>o sāgitonawábanin</i>

Vocabulary.

- Nin kikéndān*, (*kek..ang*) I know it.
 „ *wābandān*, (*waiab..ang*) I see it.
 „ *nondān*, (*nwandang*) I hear it.
 „ *mojiton*, (*nwajitod*) I feel it.
 „ *gīmódin*, (*gam..id*) I steal it.
 „ *gáshkitón*, (*gesh..od*) I can (do) it, I get it.
 „ *bwānawiton*, (*bwaian..od*) I cannot (do) it.
 „ *boniton*, (*bwanitod*) I give it up.
 „ *bokóbidon*, (*bwa..od*) I break it in two.
 „ *bīgóbidon*, (*ba..od*) I break it.
 „ *nādin*, (*naiadid*) I get it, fetch it.
 „ *minikwén*, (*men..ed*) I drink it.
 „ *mīdjīn*, (*madjid*) I eat it.
Wakáigan, (*in. pl. an*) a house.
Wigirwam, (*in. pl. an*) a wigwam.
Mishí, (*in. pl. missán*) wood.
Ishkotéwabo, (*in.*) whisky.
Jingobábo, (*in.*) spruce-beer, beer.
Mishiminábo, (*in.*) cider.
Jominábo, (*in.*) wine.
Sissibákawatábo, (*in.*) sugar-water; maple-sap.
Nibágan, (*in. pl. an*) a bed.
Apábiwin, (*in. pl. an*) a chair, seat.

Adópowin, (in. pl. an) a table.
Makaté mashkikiwábo, (in.) coffee.
Anibishábo, or *anibish*, (in.) tea.
Miskwábo, (in.) chocolate.

EXERCISE.

Nin kikendánan ki dodámowinan. Nin nōndān kid inwéwin (thy voice) nin wābandān kiiaw. Aw ketimágisid ikwé o mojiton kitchi kotágitowin mīsiwe wīawing (in her body). Anind matchi ininiwag o gi-gimódináwa níbiwa mīdjīn (provisions.) Ki gáshkitómin kitchi níbiwa wīiass gaie pakwéjigan tchi mīdjīiang, āpitchi ki bakadēmin. Aw ikwé o bwānawiton wī-bimosséd. Kitchi minikwéshki John, o bwānawiton tchi minikwéssig. Igiw Wemītigójiwag níbiwa o minikwenawában arwassonāgo ishkotéwabo gaie jingobábo; kitchi grwashkwébībānig. Aw mindimoie gaie aw akíwēnsi apitchi nanīngim o minikwendáwa mishiminábo gaie jomindábo. Awénen ged-awi-nādid nin mīssiman (my wood)? Mano, nin ga-nādinan ki misiman. Bējigwátig (one) mīshī bodawen. Pījikiwag gaie kōkōshag o gi-minikwendáwa iw sissibákwalábo, geget o sāgitonáwa. Apábiwinan nisswī bīdon oma, nin wi-namádabimin. Awénen ga-ojitod iw gwanátch adópowin. Aw wewingésid mokodássowinini mī aw ga-ojitod; geget wawīngési.

Do you like chocolate? No; we like tea. Who wishes to drink chocolate? No one wants to drink chocolate; all these women want to drink coffee and we want to drink tea. What did John drink this morning? He drank tea and his father drank coffee, but his mother drank milk. Dost thou wish to sleep in the bed or on the seat? I want to sleep in bed. Could those men go home? They could not; they had drank too much beer and were very drunk; some felt happy, others

cried. Where are they now? They are now in jail. Are thy children going to school this afternoon? No, they are unwell, to-morrow they will go to school, if they are well enough (*kishpin de-mino-aiáwad.*) Are there many people in the church? Yes the church is full of people. Are you going to Mass? Yes, we are going to Mass this morning. Did those strangers see the church? Yes, they saw and admired it.

INTERMEDIATE EXERCISE.

Subject inanimate.

It is.....ad

They are.....adon

It, they, are not....assinon

Sánagad bimosséng, it is difficult to walk.

Kawin sanagáassinon ow tchi ijitchigeng, it is not hard to do that.

Sánagadon onow kijábikisiganan, those stoves are dear.

Wénipanad, it is easy, cheap, (object inanimate).

Wendad, it is easy, it is cheap, ,, ,,

Wéndisi, it is cheap (an. object).

Wéndisi kokosh gaie wendad wiíass, pork is cheap and meat is cheap.

Mitchámagad, it is large.

Mitchámagad iw wakáigan, this house is large.

Agassámagad iw makak, this box is small.

Minwendágwad, it is pleasant.

Kashkendágwad, it is sad.

Nibówin, death. *Nibáwin*, sleep.

Akosiwin, sickness.

Dódamowin, ijitchigéwin, act, deed.

Inéndamowin, thought.

Gijéndamowin, resolution.

Nanágatawéndamowin. meditation.

Sánagad tchi bimosseng gónikang. Kawin mi-

tchamagáassinon iw wígiwam; géget agassámagad. Minwendágwad gíjigong, kashkendagwad dash oma áking gaie kitchi mánádad anámakamig. Pitchināgo gi-mino-gíjigad, nongom dash kawin mino gíjigáassinon. Osām, mitchámagad iw adópowin, ow dash adópowinens osām agassámagad. Wénipañadon iníw apábiwinan gaie ishkwandéman. Kashkendágwad matchi níbówin, minwendágwad mino níbówin. Matchi ákosiwin oma gi-aiámagad. Kijé-Manitó o jingendánan matchi inéndamowinan Mánádadon matchi gijéndamowinan.

Bad resolutions are hateful (*jingendágwadon*). Kromis likes good thoughts and reflections. It is a good day, the sun shines; it is warm. Thy gun is cheap, but thy pistols (*pashkisigánsan*) are very dear.

SUMMARY.

Ki wābamag na nind ákikog? Kawin nin wābamássig; kawin oma aiássidogénag; nópining aiádogénag. Ki kikendanáwa na masinaigan? Kawin nin kikendansímin. Ninidjánissidog! wewéni ganawéndamog anamiéwin ged-ako-bimádisiieg. Aw mino iníni od apénimonan Debéndjigéntájin. Kego apenimossída bemádisidjig áking. Igiw ged-atawédjig od akímiwa ta-kitchi-ojoniámiwag (will have much money) Peter kawin o minwābamássin iníw ketimágisinídjín. Ka na ki wi-gishpinandássi nin bebéjigóganjim? Kishpin wéndisid nin wi-gishpinana, kishpin dash sánagisid kawin nin wi-aiawássi (have). John o gad-atawéñan o pijikíman. Oma eiádjig ogimánsag o minotandwa anamie-gagikwéwin; níbiwa ta-anamiadogénag. Aníndi ged-ató-iān kid aiíman (thy things?) Mano oma atókan. Onijíshi nin dibaigísisswan, mojak gwaiak mād-jishka; ka wika bésikássi, ka wika kijikássi, kawin wika gaie nagashkássi. Awéñen ga-ójitod iníw mákakon? Mi sa mokodássowiníni ga-ójitod. Mi iníw

madjibiiganan ga-ojibiigédjin ningwissis. Aw kwi-wisénsish bashanjeigan eta o gotān, Kijé-Manitōn dash kawin o gossassin. Nin wi-aíonan kid abad-jitchiganan; kid inéndam na tchi awitwéian? Kawin nind inéndausi; nin wi-aíonan, nin tibinawe. Ki wi-amwag ina (eat) igiw éssag? Kawin nin wi-amwássig. Nin wi-mādjámin, wassa nin wi-gopímin (go inland). Aniniwapi dash ge-mādjateg? Wābang kigijeb nin ga-mādjámin. Ki gi-nondān na iw enakámigak? Wégonen iw enakámigak? Mi sa gi-dápinéd bejig ikwé onidjanissénsan gaie nibikang, gi-gōnabishkáwad. Gi-minotchigáde iw assini-wakáigan, iw dash mitigo-wakáigan gi-kitchimatchitchigáde. Gi-nādjigadéwan na nin missiman E, gi-nādjigadéwan.

LESSON XXIII.

The negative indicative of verbs ending in an, en, in, and on.

Note 1. Add the terminations of the affirmative indicative to the characteristic terminations *ansi, essi, issi, and ossi*, to form the negative indicative mood.

Present Tense.

<i>Kawin nin bōnitóssin</i>	<i>Kawin nin bōnitóssinan</i>
„ <i>ki bōnitóssin</i>	„ <i>ki bonitossinan</i>
„ <i>o bonitóssin</i>	„ <i>o bonitossinan</i>
„ <i>nin bōnitóssimin</i>	„ <i>nin bōnitossimin</i>
„ <i>ki bōnitóssináwa</i>	„ <i>ki bōnitossináwan</i>
„ <i>o bōnitóssináwa</i>	„ <i>o bōnitossináwan</i>
„ <i>bōnitóssim (Imp.)</i>	„ <i>bōnitóssim</i>
„ <i>o bonitóssimini 2 3 p.</i>	„ <i>o bōnitóssimini.</i>

Imperfect Tense.

Kawin nin bonitossinában

„ *ki bonitossinában*

„ *o bonitossinában*

„ *nin bonitossiminában*

„ *ki bonitossinawában*

„ *o bonitossinawában.*

Kawin nin bonitossinábanin

„ *ki bonitossinábanin*

„ *o bonitossinábanin*

„ *nin bonitossiminábanin*

„ *ki bonitossinawábanin*

„ *o bonitossinawábanin.*

Note 2. Instead of verbs of the fourth conjugation, which have an animate object, sometimes verbs of the sixth conjugation are used in conjunction with the noun *niiáw*, *kiiáw*, *wiiáw*, etc; my, thy, his body; f. i., *jawéndan niiáw*, have mercy on my body, i. e., have mercy on me, help me. In the following example of the verb *nind apénimon kiiáw*, *wiiáw*, etc., the Chippewa student will see in how many different ways this may be done.

Nin mīgizwen, (*mag..ed*) I give it (away).

„ *bídon*, (*badod*) I bring it.

„ *bíton*, (*batod*) I await it, wait for it.

Nind apénimon, (*ep..od*). I hope for it, rely upon it.

„ *apénimon kiiáw*, I hope in thee.

„ *apénimon wiiáw*, I hope in him, (*nind apénimonan*. V. Conjugation).

„ *apénimónan kiiáwiwan*, I hope in you.

„ *apénimónan wiiáwiwan*, I hope in them; (or *nind apénimonag*).

Kid apénimon niiáw, thou hopest in me.

„ *apénimon wiiáw*, thou hopest in him; (*kid apénimonan*).

Kid apénimónan niiáwináin, thou hopest in us.
 „ *apénimónan wiiáwiwan*, thou hopest in them;
 (kid *apénimonag*).

Od apénimon niiáw, he hopes in me.
 „ *apénimon kiiáw*, he hopes in thee.
 „ *apénimon wiiáwini*, (2d 3d Pers.) he hopes in
 him; (*od apénimonan*).
 „ *apénimónan kiiáwináin*, he hopes in us.
 „ *apénimónan kiiáwiwan*, he hopes in you.
 „ *apénimónan wiiáwini*, (2d 3d Pers.) he hopes
 in them; (*od apénimonan*).

Kid apénimonáwa niiáw, you hope in me.
 „ *apénimonáwan niiáwináin*, you hope in us.
 „ *apénimonáwa wiiáw*, you hope in him; (*kid*
apénimonáwa, V. Conjugation).
 „ *apénimonáwan wiiáwiwan*, you hope in them;
 (*kid apénimonáwag*).

Od apénimonáwa niiáw, they hope in me.
 „ *apénimonáwa kiiáw*, they hope in thee.
 „ *apénimonáwan kiiáwináin*, they hope in us.
 „ *apénimonáwan kiiáwiwan*, they hope in you.
 „ *apénimonáwan wiiáwini*, (2d 3d Pers.) they
 hope in them; (*od apénimonáwan*).
 „ *apénimon wiiáw*, he hopes, relies, in himself.
 „ *apénimonáwan wiiáwiwan*, they hope (rely)
 in themselves.

Nind apénimon niiáw, I hope (rely) in myself.

Kid apénimon kiiáw, thou hopest in thyself.

EXERCISE.

*Aw ketimúgisid anishunábe kawin o wi-bōnitóssin
 matchi minikwéwin; géget o banádjiton wiiáw.
 Nin wi-bōnitómin ishkotéwabo, mi ékkitowad John
 gaie James. Méwija kawin o wi-bonitossinawában,
 mi dash nongom wendji-ākosiwad. Nómaia o gi-
 mādji-bonitonáwa, nongom o wi-kāgige-bonitonáwa.
 Wégonen bátóian? Nin biton iw ge-mīgiwed ninga.
 Wégonen dash iw ge-mīgiwed kiga? O ga-mīgiwé-*

nan nij kitchi gwanátch masinaíganan. Mi na anamié-masinaíganan ge-mīgiwédjin? Kawin memwetch (in particular) anamié-masinaíganan o ga-mīgiwessinan, bakán masinaíganan o ga-mīgiwé-nan, mi sa dibádjimo-masinaíganan. Kawin na o gi-bidossinawábanin níbiwa missán igiw iníniwag, omá ga-aíápanig? Eniwék níbiwa o gi-bídonáwan missán.

Dost thou rely on me? Yes, I rely on thee; do not deceive me! (*kégo waiejimishiken!*) Help me; I am poor and hungry (*jáwcdan níídw*). Those good Christians will help thee. Where are they? They are in the church. Did the butcher (*nitagé-winini*) bring much meat? He did not bring meat. What did he bring? He brought much milk and butter and cheese and fat. Do you rely on us? Yes certainly we rely on you. Do those men hope in God? They do not hope in Him; they are bad men; they hope only in themselves. He that hopes only in himself, will deceive himself (*o ga-waiejindān wiídw*).

INTERMEDIATE EXERCISE.

Subject inanimate.

It is.....an, in.

They are....anon, inon.

It is, they are not, ansinon, insinon.

Onijishin iw apábiwin, that chair is good, nice.

Onijishinon nin masinaíganan, my books are good.

Kawin onijishinsinon maminádisiwin, pride is not good.

Sōngan iw biwábiko-biminákwān, that iron chain is strong.

Iw abwi kawin sōngánsinon, that paddle is not strong.

Kósigwan nin bimiwanán, kin dash ki bimiwanán

Together, *mámawí*.

I stretch myself, *nin jibi*.

„ „ it out, *nin papassabiginān, nin dajwabí-kinān*. (some metal object).

Straw-hat, *mashkossí wíwakwan*.

I clothe him, *nin bīsikóna*.

„ „ myself, *nin bīsikwanaíe, nin bīsikónidis*.

„ undress myself, *nin gīsikwanaíe, nin gīsikónidis*.

„ undress him, *nin gīsikóna, nin gīsikwanaíébina*.

Mountain, *wadjíw*.

Near a mountain, *tchigwadjíw*.

On the top of a mountain, *ogidádjír, wagidád-jír, ogidáki*.

I go up on a mountain, *nind ogidádjír*.

„ mourn, *nin gāgidowe, nin níáge*.

Mouse, *wawábigonódji*.

Rat, *Kitchi-wawábigonódji*.

Mouse-trap, rat-trap, *wawábigonódji-dassonágan*.

At the mouth of a river, *ságing*.

I am meek, *nin bēkádis*.

Meekness, *bekádisiwin*.

Memory, *mikwéndamowin, mikwendássowin*.

I keep in memory, *nin mindjiméndam*.

„ „ him in memory, *nin mindjiménima, nin tak-wénima, nin mikwénima*.

„ remind him of s. th. *nin mikawáma, nin mikwendámia*.

In the middle, in the midst, *nassawati, nawati*.

It is in the middle, centre, *nawatiwan, nassawati-wan*.

Middle-finger, *nawiníndj*.

Fore-finger, *inoíníndj, inoiganíndj*.

The last finger, the little finger, *ishkweníndj*.

I have long fingers, am a thief, *nin gáganoníndji*.

„ „ crooked fingers, am a thief, *nin wāginíndji*.

„ am a fine looking person, *nin mikawádis*.

A fine looking child, *mikawádj abinódj*.
 I am shot, *nin mikóshkos*.
 „, invent it, *nin mikawáshiton*.
 Invention, *mikawáshitówin*.

LESSON XXIV.

On the declension of Chippewa nouns.

Note 1. In Chippewa we can distinguish *five cases*, the *Nominative*, *Possessive*, *Objective*, *Vocative*, and *Locative*.

Note 2. The *Nominative case* denotes simply the name of a person or thing; f. i., John; *dodamowin*, *action*.

Note 3. The *Possessive case* denotes ownership or possession; f. i., *John o masináigan*, John's book. The possessive case is expressed by putting *o*, or *od* (his, her, their) between the name of the possessor and the thing possessed, the *possessor coming first*, then *o*, or *od*, finally the *thing* (or *person*) *possessed*; f. i., *noss o sákaon*, my father's cane; literally: my father his cane; *inini od inéndamowinan*, a man's thoughts.

Note 4. The *Objective case* denotes the *object* of some action; f. i., *George o sâgian óssan*, George loves his father. In *nouns* the Objective case is the same in *form* as the nominative. Where however a noun, or a personal pronoun of the third person, as he, she, it, they, is the *subject* of the verb, the *object*, which is then in the *objective case*, will be in the "Second-third Person," if it be an *animate noun*; f. i., *John o mîgiwénan pakwéjiganan*; *ikwé o binan abinódjiian*, the woman brings a child.

Note 5. The Vocative is used in addressing a person, f. i., *nosse! ki sāgiin*, father! I love thee. Chippewa nouns undergo no change to express the vocative singular, except certain proper names and terms of relationship. f. i. *nósse*, (my) father! *ningé*, (my) mother!

Rules for the formation of the vocation singular.

Rule I. Proper names of women ending in *kwe*, reject the two last letters *we* to form the vocative; f. i., *Gijigókwe*, vocative *Gijigók!*

Rule II. The proper names of men and women ending in a vowel cut off this vowel to form the vocative; f. i., *Nijóde*; vocative *Nijód!*

Rule III. Terms of relationship ending in a vowel reject this vowel to form the vocative; f. i., *nita*, my brother-in-law; vocative *nit!* *nijishe*, my (maternal) uncle; vocative *nijish!*

Exceptions: *nimishóme* (my paternal uncle; voc. *nimisho!* *nindángwe*, my sister-in-law, friend (female talking to a female); vocative *nindángwe!* *nidji*, my friend (male talking to a male) vocative, *nidji!* *nimishómiss*, my grandfather, vocative, *nimishó!* *nókomiss*, my grand-mother, vocative, *nokó!* *noss*, my father, vocative, *nósse!* *nin-ga*, my mother, vocative, *ninge!*

Rules for the formation of the vocative plural.
a *For animate nouns.*

Rule I. Nouns ending in *ā*, *ē*, *ī*, *o*, add *idog* for the vocative plural; f. i. *akiwési*, an old man; voc. plur., *akiwésidog!* *abinodji*, a child; vocative plural, *abinódjiidog!*

Rule II. Nouns ending in the plural in *ag*, or *wag*, change *ag* into *idog* to form the vocative plural; f. i., *nind inawemáganag* my relatives; voc. pl., *nind inawemagánidog!* *kwiwisénsag* boys,

voc. pl., *kwiwisénsidog!* boys! *ikwesénsag*, girls;
 voc. pl., *ikwesénsidog!* girls! *ininiwag*, men; voc.
 pl., *ininiwidog!* men! *ikwéwag*, women; voc. pl.,
ikwéwidog! women!

Rule III. Nouns ending in the plural in *g*, *ig*,
og, change the final *g* into *dog*; f. i., *anishinābe*,
 plural, *anishinābeg*; vocative, *anishinābedog!* *ogima*,
 chief, pl. *ogimág*; vocative, *ogimádog!*

Rule IV. Nouns with *possessive* pronouns,
 change their last syllable: *nig*, into *dog*, f. i.,
nind ogimáminánig our chiefs, vocative: *nind ogi-
 náminádog!*

*Rules for the formation of the vocative plural of
 inanimate nouns.*

Rule I. Inanimate nouns ending in the plural
 in *an*, change this *an* into *idog* to form the vo-
 cative plural; f. i., *matchi masinaiganan* bad
 books; vocative plural, *matchi masináiganidog!* O,
 bad books!

Rule II. Inanimate nouns ending in the plural
 in *in* or *on*, change their final *n* into *dog*; f. i.,
nagweíab, rainbow, plural: *nagweíábin*, voc. pl.
nagwéíábidog! O, rainbows!

Vocabulary.

- Nin minwéndān*, (*men...ang*) I like it.
 „ *minwābandān*, (*men...ang*) I like to see it.
 „ *jingendān*, (*jang...ang*) I hate it.
 „ *jingitān*, (*jang...ang*) I hate to hear it.
 „ *jingéndjige*, (*jang...ed*) I hate.
 „ *jingéndjigéshk*, (*jang...id*) I am in the habit
 of hating.
Nin minotān, (*men...ang*) I like to hear it.
Anamié-gagikwéwin, (*in. pl. an*) a sermon, a reli-
 gious exhortation.
Nagamón, (*in. pl. an*) song, hymn.

Madwewétchigan, (in. pl. an) any musical instrument, organ.

Nin madwewétchige, (med..ed) I make music, sounds on some thing.

Kitotágan, (in. pl. an) a bell.

Nin madwéssiton kitotágan, (med..od) I ring the bell,

,, *madwéssítchige*, (med..ed) I ring (the bell), I make sound.

Madwéssítchigéwinini, (an. pl. wag) bell-ringer.

EXERCISE.

Anishinābédog enamiássiweg (ye pagan Indians!) *anámiag!* *Kwiwíwéssidog, bisán aiatog.* *Ik-wéssidog namíshkíieg* (you who like too much to dance), *kego íjakégon nímítting enamié-gíjigakín.* *Ik-wéwidog mcníkwéshkíieg, bonitog matchi miníkwéwin.* *Iníniwidog ctāgēshkíieg, bonitog matchi atādiwin* (gambling); *kégo íjakégon éndaji-atāding* (where people gamble) *éndaji-miníkwéng gaie* (and where people drink). *Ki-gi-wābandān ina nind anamié-masinaigan?* *Enangéka, nin gi-wābandān, nin gi-mamakadéndān gaie* (admire). *Ningé, bi-wissinin!* *Nósse, awi-madwéssiton kitotágan.* *Kawin mashi nóngom nin ga-madwéssitóssin, kawin mashi náwakwéssinon* (it is not noon yet). *Nimishó, aníniwapi ge-bi-wissiniian?* *Kekéjidin nin ga-bi-wissin.* *Nokó, ki bakadé na?* *Nojish, kawin mashi nin bakadéssi.* *Ningwiss, anin iwapi ishkwátch* (the last time) *ga-ako-wébinigéian?* (when didst thou confess the last time)? *Jaigwa ningo-gíssisswagad* (it is already one month) *ga-ako-wébinigeiān.* *Ningwiss, ki gi-wébinige na ishkwátch gi-anamié-gíjigak?* (last Sunday). *Gi-Marié-gíjigak, mi api ishkwátch ga-ako-wébinigeiān.* *Kwiwíwéssidog, ki minotanáwa na anamié-gagíkwéwin?* *Nin minotámin éniwek, kishpin wewéni gagíkwed mekatéwikwanáie; béjig dash oma etad kawin ma-*

*shi wewéni Otchipwémossi, káwin dash nin mino-
tansímin o gagikwéwin.*

INTERMEDIATE EXERCISE.

We....him, ānan
We....them, ānanig
You....him, āwa
You....them, āwag
They....him or them, āwan.

Nin, (ki) wābamānan aw pijiki. We see that ox
(cow).

Nin gi-ājidēmānanig ninigiigondnig. We contra-
dicted our parents.

Nibiwa jóniia ki gi-awiáwa kossiwa. You lent
much money to your father.

Pangi eta pakwéjiganan o gi-amodwan. They ate
but little bread.

Waiéshkat aw ikwe o gi-widigéman iniw ininiwan.
Long ago that woman married that man.

*Anishinābeg wewéni o pisindawáwan mekatéwik-
wanaíen.* The Indians listen well to the priest.

*Ki wī-anónáwag na igiw nisswi makodassówinini-
wag?* Do you wish to hire those three carpenters?

*Gibakwaódiwigamigong ina (in jail) ki wi-assá-
wa aw mino inini? Kawin mino ininíwíssi; matchi
ininíwi; nin gad-assánan. Wawíngesi (skilful) aw
awishtóia (blacksmith) nin wī-anónánan dash. Kí
ga-widigemáwag na ogow matchi ikwéwag? Ka-
win matchi ijiwébisissíwag; nin ga-widigémānanig
dash. Ki wī-awiáwag na ki madwewétchigániwa
(your organ, musical instrument) igiw madwe-
wétchigékweg? Endogwen; mákija kawin. Ki gi-
pisindawáwa na aw inini? Nin gi-pisindawánan.
Kinigiígówag o sāgiáwan na nossan? O kitchi
sāgiáwan.*

Children should love their parents. Do they

hate my parents? They hate them and they hate thy brothers and thy sisters. Do we love God? We do love him and we love all men. Has John married thy daughter? Yes he has married her. Did thy two daughters marry good men? Yes, they married very good men. Did John and Charles fight with my elder brother?

ORDINARY WORDS AND EXPRESSIONS.

- I fall, *nin pangtshin, nin gawissé.*
- It falls, *pangtssin, gawissémagad.*
- I fall being drunk, *nin gáwibi.*
- „ „ hard, *nin pakitéshin.*
- „ make it fall, *nin pangtssiton.*
- „ fall on my back, *nind atáwassé.*
- „ „ „ face, *nin tchingídjissé.*
- „ make him fall, *nin pangishima.*
- „ fall down, *nin nissákoshka.*
- „ let it fall down, *nin nissákoshkân.*
- „ fall into, *nin pīndjissé.*
- „ „ „ the water, *nin bakobisse.*
- „ „ out of a boat into the water, *nin gidond-gisse.*
- „ „ through, *nin jābosse.*
- „ freeze to death, *nin gawádj, nin mashkawádj.*
- The whole heap, *enigokwtssing.*
- I am headstrong, *nin mashkawindibe.*
- „ gather together, *nin mawándinige.*
- „ „ them, (persons) *nin mawándjiag.*
- „ „ „ (things) *nin mawándjitonân.*
- „ pick berries, *nin mawíns.*
- „ „ and eat berries, *nin ningápon, (nen..onod)*
- Collector, *mawándjtchigewínini.*
- I collect (money) *nin mawándjtchige.*
- Giant, *missábe, kitchi intni.*
- I am dizzy, giddy, *nin gīwashkwé.*
- Gift (received), *mínigówin.*
- „ (bestowed), *migiwéwin.*

I gird myself, *nin kitchipis*.
 Belt, girdle, *kitchipison*.
 Hotel-keeper, *ashangéwinini*.
 Hotel, eating-house, *ashangéwigamig*.
 I am lame, *nin mamándjigos, nind adjáosse, nind*
adjáoshka.
 „ „ „ in one leg, *nin tatchigáde*.
 „ land him, put him ashore, *nind agwáshima*.
 „ „ it, *nind agwássiton*.
 It is landed, put ashore, *agwassítchigáde*.
 Landing-place, *gabéwin*.
 I land, *nin gabá*.
 Soldier, *jimáganish, minissinó*.
 Lance, *jimágan*.
 Last, *ishkwáatch*.
 I am the last, *nind ishkwaiadjiw*.
 For the last time, *ganápíne*.
 Latch of a door, *pakákonigan*.
 I come late, *wíka nin dagwáshin*.
 Indian rubber, *gassibúigan*.
 I attack, *nin mawinéige*.
 „ „ him, *nin mawinéwa*.
 „ move, stir, *nin mamádji, nin mamádjisse*.
 It moves, stirs, *mamadjimágad*.
 I prefer him, *nawátch nin minwénima*.
 „ „ it, *nawátch nin minwéndān*.
 „ go before, *nin nīgāni, nin nīgānimossé*.

LESSON XXV.

On the Locative Case.

Note 1. There are five terminations to express the locative case, viz., *g*, *ng*, *ang*, *ing*, *ong*. These terminations express the English preposi-

tions: at, in, to, from, out, of, on; f. i., *odénang*, to, at, in, or from town or city; *the verb in the sentence decides in which meaning the locative case is used*. Thus: *Odénang ija*, means: he goes to town. *Odénang óndjiba*, he comes from town. *Odénang aia*, he is in town, or, in the city.

Note 2. Termination *g*. It is employed when the noun is used with the possessive pronoun *o* or *od* in the meaning of *their*; f. i., *Kitigéwininiwag anokiwig o kitigániwang*, farmers work in their fields. *O wigiwámiwang ondjibáwig*, they come out of their wigwams.

Note 3. The termination *ng* is used when the noun ends in a vowel, f. i., *nibíng*, in the water (*nibi* water) *Sibíng*, in or on the river (*sibi* a river). *Kitchigaming*, in or on the lake or sea (*kitchigami*, a large lake, or the sea).

Note 4. The termination *ang* is used after nouns, with the possessive pronouns *my*, *thy*, *his*, *her*, when the plural of said nouns ends in *an*, f. i., *ninik*, my arm; plural, *ninikan*, my arms, f. i., *ónikang*, in, or on his arms or arm. *Min óndjiga nitáwagang*, matter is running out of my ear, or ears.

It is also used in nouns ending in *d*, which form their plural in *an*, f. i., *máshkimod*, a bag, pl. *mashkamodan*, bags, locative: *máshkimodang*, in the bag.

Note 5. The termination *ing* is used in nouns, that form their plural in *in*, f. i., *niníndj*, my hand; pl. *niníndjin*, locative: *niníndjing*, *kiníndjing*, *oníndjing*, in, on, my hand, thy, his hand; also in nouns ending in the singular in *kan*, *gan*, *win*, *wam*, f. i., *anákaning*, on a mat. *Apábiwining*, on a chair. *Adópowining*, on a table. *Mikwaming*, on the ice. *Wigiwáming*, in a lodge or wigwam. *Jerusaléming*, in, to, from Jerusalem.

Note 6. The termination *ong* is used in nouns that end in *on* in the plural, f. i., *gijigad*, a day; pl. *gijigadon*; locative: *gijigadong*; so also *Wikwédong*, *gijigong*, *akikong*, *tchibaidítigong*, *mitigong*, etc.

Note 7. The same terminations are also used to express comparison *like* or *as...as* f. i.:

Ang, *Máshkimodang ijinágwad nin papagiwá-ian*, my shirt looks like a bag.

Ing. *Nibing iji kijáte nóngom*, it is warm today like in summer, or, as warm as in summer.

Ong. *Jominábong ipogwád*, it tastes like wine. *Bibong iji kissinámagad jatgwa*, it is already as cold as in winter. *Wawúátanong iji mitchámagad iw odéna*, that city is as large as Detroit.

Note 8. Sometimes the prepositions: *tchigáii*, near; *giwitáii*, round, around; *nassawaii*, in the middle; *pindjati* inside, within, are used with the locative case; f. i., *tchigáii tchibaidítigong*, near the cross; *giwitati kitchiganing*, around the lake, *pindjati anamiéwigámigong*, inside, within the church.

Note 9. Sometimes the above prepositions form one word with the noun. In this case the locative case is *not* used, but both, preposition and noun, generally undergo a slight change; f. i., *tchigátig*, near the tree; *tchigishkoté*, near the fire; *tchigikaná*, near the road; *pindj' anamiéwigamig*, in the church.

Note 10. The adverb *daji-* (change *endaji-*.) is often used *along with* the locative case; f. i. *Jerusaleming gi-daji-nibó Jesus*. We could also say *Jerusaleming gi-nibo Jesus*, omitting *daji-*. Still it is better Chippewa to say *gi-daji-nibo*, or *gi-dá-pine Jerusaléming*. *Móniang daji-iníni*, a man from Montreal. *Bātādowning endaji-bimádisid*, one who lives in sin.

Nin bilónish, (beb..id) I winter, spend the winter.

„ *sīgwanish, (sag..id)* I spend the spring.

„ *nībinish, (nab..id)* I spend the summer.

„ *tagwágish, (teg..id)* I spend the autumn, fall.

„ *dá, (endad)* I dwell, reside.

„ *dánaki, (end..id)* I dwell in a certain place.

„ *dánis, (end..id)* I live, dwell in a certain place.

„ *gos, (gwesid)* I move to some other place, I decamp.

„ *dapiné, (end..ed)* I die in a certain place.

„ *dánakis, (end..od)* I burn in a certain place.

„ *dágwáss, (end..od)*, „ sew „ „ „ „

„ *dajibi, (end..id)* I drink „ „ „ „

„ *dajikan, (end..ang)* I work at a certain thing, f. i., *tchiman*. a boat.

„ *dajitibikanam, (end..id)* I spend the night in a certain place.

„ *dajíndān, (end-ang)* I speak of it; also, I speak ill of it.

Matchi dajíndiwin, (in) mutual speaking ill, detraction, calumny.

Nin dajíngē, (end..ed) I speak ill (of others), detract, calumniate.

„ *dajíngéshk, (end..id)* I habitually detract, calumniate.

EXERCISE.

Aníndi wendjibáwad igiw nānan iníniwag? Mo-ningwanékáning ondjibáwag. Aníndi dash wa-ijáwad? Kitchi Wikwédong wí-ijáwag. Ojoniámiwag na? (have they money?) Kawin bápish ojoniámissíwag. Mi na wedi ge-bibónishíwad? Mi sa wé-di. Kin dash, nidji, aníndi ge-tagwágishíian? Bá-witing nin ga-tagwágish. Ta-gósiwag na ki kitistímag (thy parents) Oshki-Odénang? Endógwen wa-ijitchigewágwen (Dub. Conj. I don't know

what they intend to do). *Miníssing* (on the island) *nin ga-nībinish*. *Mi na omá endaiān? Kawin omá nin dassi; mi wédi endaiān. Kákiná gi-jigong endádjig minawánigósiwag; káwin dash kákiná aking endádjig minawáunigosissiwag. Jesus tchibaidtigong kinawind gi-ondji-* (for us) *dapiné. Jerusaleming daji-ininiwag matchi ijiwébisiwag. Wásswāganing daji-anishinābeg kawin auamiāssiwag; o jingendanáwa Jesus od anamiéwin, midé-wiwin eta go o minweudanáwa, mi eta midéwiwin apiné endajikamowad. Girwashkwébi aw inini; anindi ga-dajíbid? Siginigéwigámigong Wikwédong gi-dajibi. Anindi ga-dajitibikanámiiān?* (where didst thou spend, pass the night?) *Mi na wédi siginigéwigámigong? Kawin; endaiān sa mi ga-dajitibikanámiiān.*

Is he working at a boat? No, he is working at his new house. Where will we spend the summer? We will spend it at Fond du Lac. Where do those poor women reside? They reside at Ashland. Will they move away soon? Next Tuesday they will leave. Where do those young ladies sew? They sew at Superior. Do they go home sometimes? They go home very seldom. What has he in his hand? He has a flute in his hand. Can that woman play on the organ? Yes, she can play on the organ. Do those farmers work well in their fields? They work hard. What is in the bag? There are some potatoes and apples in the bag. Did you ever sail on the lake? Yes, yesterday we sailed on the lake, and to-day we will sail on the river. Didst thou drink at home or in the saloon? I drank at home. What didst thou drink? I drank a little beer. Where are they going? I don't know, where (*tibiidoged-ijawágwen*). Where wilt thou spend the winter? I intend to spend the winter at Arbre Croche (*Waganákising*).

INTERMEDIATE EXERCISE.

We....him not,	<i>Kawin assiwánan</i>
We....them ,,	,, <i>assiwánauig</i>
You....him ,,	,, <i>assiwáwa</i>
You....them,,	,, <i>assiwáwag</i>
They..him, them not, ,,	<i>assiwáwan.</i>

Kawin na ki wī-bonigidétawássiwáwa kidj' anishi-nābéwa? Nin wī-bonigidétawánnan. Anind bemádi-sidjig mo jag o matchi inenimáwan iniw ikwé-wan. Judáwintniwag kawin o gi-mamóiwamás-siwáwan Jesusan. Kawin nin gi-binássiwánnanig. ninidjánissinánig.

Ki gi-wābamáwa na noss? Kawin nin gi-wābamássiwánnan. Lizzie gaié Marie kawin o wi-bonigidétawássiwáwan o nabémiwan. Ki matchi inenimáwa na aw iníni? Kawin nin matchi inenimássiwánnan. Kwiwisénsag o gi-bináwan níbiwa kokóshan pakwéjiganan gaié. Ki gi-mínáwa na gégo aw ikwé? Géget nin gi-mínánnan wiidass, gaié pakwéjigan, gaié aníbish. Nij iníniwag o gi-bajibawáwan ikwéwan, o gi-nissáwan gaié. Aw bebéjigó-ganji gaié aw memángishe o gi-tangishkawáwan awishtóian.

Do you not see those pigs? We do not see them. Do they see my mother? They do not see thy mother. Boys! did you strike that girl? No, Father we did not strike her. Did you meet those two men? No, we met only one man. We are looking at those beautiful pictures. Did they see my horses? They did not see your horses, but they saw your cows.

Names of objects appertaining to a house.

House, *wakáigan.*

Foundation, *ashotchissítchigan.*

Foundation stone, *ashotchissítchiganábik.*

Corner-stone, *wikweiábikissítchigan*, *netamábikí-*
shing assin.

Chairs and tables, *apábiwinan gaie adópowinan.*

A stove, *kijábikísigan.*

Rocking-chair, *wewébisoni-apábiwin.*

Box, trunk, *makák.*

Book, paper, *masináigan.*

Newspaper, *babamádjimo-masináigan.*

Lamp, candle, *wassakwanéndjigan.*

Candlestick of wood, *wassakwanéndjiganátig.*

„ „ metal or glass, *wassakwanéndjiganábik.*

Door, *ishkwándem.*

The door is large, small, *mangadéa, agassadéa*
ishkwándem.

Board, *nabágissag*; (*óna bimákwishin*, it lies
here).

Plank, *kitchi nabágissag.*

The board is large, small, *mangadési, agassadési*
nabágissag.

Floor, on the floor, *mitchíssag, mitchíssagong.*

Upper floor, on the upper floor, upstairs, *ishpi-*
missag, ishpi-missagong,

Lower floor, cellar, in the cellar, *anamíssag,*
anamíssagong.

Stairway, ladder, *akwandawágan.*

I go upstairs, up a ladder, climb a tree, *nind ak-*
wándawe.

„ go downstairs, descend a ladder, etc., *nin nis-*
sándawe.

Bed, *nibágan*; bedstead, *nibaganátig.*

Bed-sheet, *nibagonígin.*

Bed-companion, *wibemágan.*

I sleep with him, *nin wibéma.*

Lock, *kashkábíkáigan.*

Key, *abábíkáigan.*

I lock the door, *nin kashkabíkaān ishkwándem.*

„ unlock the door, *nind ababíkaān ishkwándem.*

I open the door, *nin pakákonān ishkwándem*.
 „ shut „ „ *nin gibákwaān ishkwándem*.
 The door is open, *pakákossin ishkwándem*.
 „ „ „ shut, *gibákossin ishkwándem*.
 On top the house, *wagidigamig. ogidigamig*.
 Inside the house, *pindj' wakáigan*.
 Chimney. *bódawan*.
 I go in, *nin pīndige*.
 „ „ out, *nin sāguam*.
 „ raise the window, *nin ombinan wassétchigan*.
 „ shut the window, *nin nissinan wassétchigan*.

LESSON XXVI.

The subjunctive and imperative moods, as also the participles, affirmative form, of verbs ending in en, in, on.

Note 1. As these verbs follow in every way the *first* conjugation, *except in the indicative mood*, we will content ourselves with giving but a few examples:

Kishpin sāgitod, if he loves it, them.

„ *sāgitowad*, if they love it, etc.

sāgiton, love it! them!

sāgitog, love it, etc!

win saidgitod, he who loves it.

winawa saidgitódjig, they who love it, etc.

sāgitong, if one loves it.

sāgitónid, if his (f. i., son) loves it, etc.

saidgitónidjin, his, their (f. i., son) who loves it.

Nin kisibigi, (*ke..id*) I wash myself.

„ *kisibigindibe*, (*ke..ed*) I wash my head.

„ *kisibigingwe*, (*ke..ed*) I wash my face.

„ *kisibiginindji*, (*ke..id*) I wash my hands.

Nin kisibigtside, (ke..ed) I wash my feet.

„ *kisibigisságtinige*, (ke..ed) I wash, scrub the floor.

„ *kisiníndji*, (ke..id) I wipe my hands.

„ *kisingwe*, (ke..ed), „ „ „ face.

„ *kisísidé*, (ke..éod) I wipe (dry) my feet.

„ *kisibígáige*, (kes..ed) I wash (clothes).

Kisibígáigan, (in. pl. an) soap.

Kisibígáigewiníni, *kisibígáigéwikwe*; washer, laundress.

Kisibígáige-makák, (in. pl. on) wash-tub.

Kisibígínige-onágan, (in. pl. an) wash-dish.

Nin gashkibás, (ges..od) I shave myself.

Gashkibádjigan, (in. pl. an) a razor.

Gashkibasowígamig, (in. pl. on) a barber-shop.

Gashkibásowin, (in) shaving, barber's trade, occupation.

Gashkibásowiníni, (an. pl. wag) a barber.

Nin nasikwe, (nesikweod) I comb my head.

Kisingweon (in. pl. an) a towel.

Nind onishká, (wen..ad) I arise; get up.

„ *góshkos*, (gweshkosid) I awake.

„ *gawishim*, (gew..od) I go to bed.

„ *otchitchíngwanita* (wétch..ad) I kneel down.

„ *pásigwi* (pes..id) I rise up (having knelt, or sat down).

EXERCISE.

Gweshkósiianin kégiébáwagakin (mornings, in the morning) *pábige tchibaiátigónigen gaie onishkán*. *Kégo mínawa mādji-nibáken*. *Ga-onishkáianin wewib bisikwanaiten*. *Mikwénim Kijé Manitó basikwanaiéianin, ikiton anamiéwinénsan*. *Ga-ishkwā-bisikwanaiéianin otchitchíngwánitan gaie wewéni anámian*. *Pagídinamaw Kijé-Manitó kákiná gégo minik ged-ijitchigéian kabé-gíjig*. *Mi dash wewéni tchi kisibigiian*. *Kisibigindiben, kisibigingwen, kisibiginíndjin gaie*. *Kishpin winisidéian* (if

thy feet are dirty) *kisibigisiden nanigótinongin*.
Wewéni gaie kisingwen; kisiníndjin, kisisideon
gaie, aion dash bānak kisingweon.

It is cold; it is like winter (*bibong iji kissiná-magad*). This tastes and looks like beer. Hast thou shaved already? I have not shaved myself yet. Where is the razor? I cannot find it.

INTERMEDIATE EXERCISE.

He....thee. *ki....ig.*

They....thee. *ki....igog.*

He....me. *nin....ig.*

They....me. *nin....igog.*

He....thee not. *kawin ki....igossi.*

They....thee „ „ „....igossig.

He....me „ „ „....igossi.

They....me „ „ „....igossig.

Kijé-Manitó mojak ki sāgiig, God always loves thee.

Kinigtigog ki kitchi sāgtigog, thy parents love thee very much.

Kawin nin ga-nagānigossig anishinābeg, the Indians will not leave me.

Kawin nin wanēnimigossi aw intni, that man does not forget me.

Kawin ki mikwēnimigossig bemádisidjig, people do not remember thee.

Nin wābamigog ninigūigog, my parents see me.

Kawin gégo nin mīnigossi, he don't give me anything.

Jesus nin gi-agwāshimig, Jesus redeemed me.

Ki ga-jawēnimigóg Wemitigójiwag, the Frenchmen will help thee.

Nin sāgia noss gaie noss nin sāgiig. Kawin wika ki ga-wanēnimigossi kikaniss, kawin gaie wika ki ga-nagānigossi. Nibitwa bisikáganan nin gi-mīnig aw mino ikwe; nind āpitchi sāgia. Ki gi-mī-

nig na gégo aw inini? Bejigwābik nin gi-mīnig. Kawin dash nin gégo nin gi-mīnigossi. Jesus ki sāgiig, ki gi-agwāshimig, ki da-kitchi-sāgia, gaie mójag ki da-mamóiwama. Ki gi-migwétchiig na aw ikwe? Enangé nin gi-kitchi-migwetchiig, aw dash ikwésens kawin nin gi-migwetchiigossi. Ki gi-nagánigóg bemádisidjig; kawin ki gi-ani-mādjini-gossig. Kawin na nin ganawābamigossig abinódjiig? Géget ki ganawābamigóg. Nin jingénimigóg Kitchi Mokománag (big knives: Americans).

Thy mother loves thee very much; she will never desert thee. Those dogs want to bite me; I am afraid of them. They will not bite thee; don't be afraid. I love those people and they love me. Thou hatest those bad men and they hate thee; they wish to kill thee. I am not afraid of them, but they are afraid of me. Did that woman give thee bread? She did not give me bread, but she gave me pork, meat, potatoes, tea and many other things. She is a good woman. Did thy parents see thee last night? They did not see me; I was not here last night. Does that large dog fear thee? He does not fear me; I fear him; perhaps he will bite me.

*Names of things and persons connected with
Divine Service.*

I say Mass, *nind anaméssike.*

Holy Mass, *kitchitwā anaméssikéwin.*

Priest, *mekatéwikwandie.*

Bishop, *Kitchi-mekatéwikwanáie.*

Pope, *Maiámawi-nigánisid-kitchi-mekatéwikwandie,
kitchitwā Kóssinan.*

I hear Mass, *nind anámia megwa anaméssikeng.*

Altar, *anaméssike-adópowin.*

Altar-cloth, *anaméssike-adópówinigin.*

Chalice, *anamié-minikwádjigan*.

Wine, *jominábo*; water, *nibí*.

Holy water, *anamiéwábo*.

Baptismal water, *sīgaandádiwini-nibí*.

Host, *óstiwīn*, Missal, *anaméssike-masináigan*.

Gospel, *minwádjimowīn*.

Gospel-book, *minwádjimo-masináigan*.

Vestment, *anaméssike-agwīwīn*.

Alb, surplice, *waiábishkag agwīwīn*.

Confessional, *éndaji-wēbinigeng*.

Pulpit, *éndaji-gagikweng*.

Gallery, *éndaji-anámié-nagamóng*.

Sanctuary, *éndaji-anaméssikeng*.

Tabernacle, *éndaji-ganawéndjigádeg kitchitwā Eukaristiwīn*.

Bell, *kitotáigan*.

Bell-tower, *éndaji-agódeg kitchi-kitotáigan*.

The bell rings, *madwéssin kitotáigan*.

I ring the bell, *nin madwéssiton kitotáigan, nin madwessítchige*.

Bell-ringer, *madwessítchigéwiníni*.

I play on the organ, *nin madwewétchige*.

Organist, *madwewétchigéwiníni, madwewétchigéwíkwé; (-gekwe)*.

I blow on the trumpet, *nin madwéweton bodádjigan*.

Vespers, *onágoshi-nagamónan*.

At the Elevation, *ishpinámíng Jesus wíiaw, Jesus o miskwím*.

I receive Holy Communion, *nin odápinān kitchitwā Eukaristiwīn, Jesus wíiaw*.

„ give Holy Communion, *nin mīgiwen kitchitwā Eukaristiwīn*.

Prayer-book, *anamié-masindigan*.

I make the sign of the cross, *nin tchibaiātigonige*.

„ „ „ „ „ „ „ on him, *nin tchibaiātigónamawa*.

Crucifix, *tchibaiátig*, better *ajideiátig*, or *anamié-watig*.

I say Mass for him, *nind anaméssikawa*.
 Baptistry, *éndaji-sīgaandágeng*.
 Sacristy, *éndaji bisikaming anaméssike agwtwinan*.

LESSON XXVII.

On the negative form of the subjunctive and imperative moods, and of the participles of verbs of the sixth conjugation ending in en, in, on.

Note 1. As these verbs follow also in the negative form the *first* conjugation, we shall give only a few examples.

Kishpin nādissiwāng, if we do not fetch it, them.

„ *nādissiweg* „, you etc.

ninarwind naiádissiwāng, we, who do not fetch it, them.

kinawa naiádissiweg, you, who etc.

kégo nādiken, don't (thou) get it, them (fetch it, them).

„ *nādikégon*, don't (you) etc.

kishpin nādissing, if one does not fetch it, them.

„ *nādissing*, if his (f. i. son) does not etc.

naiádissing, one not fetching it, them.

inirw naiádissinigon, his (f. i. son) who etc.

Mādji (change *maiadji*-), refers to *beginning*.

Ishkwā- „ *eshkwa-* „ „ *ending*.

Bōn, or *bōni-* (change *bwan-*), refers to giving up, abandoning.

Nin agwanéndān, (*egw...ang*) I chew it.

„ *jākamon*, (*iek...od*) I put it in my mouth to eat.

„ *góndān*, (*gwendang*) I swallow it.

Gondágan, (*in pl. an*) throat.

Nin góndjige, (gwen..ed) I swallow.
 „ *tāwan, (taiāwanid) I open my mouth.*
 „ *gibákwaān, (geb...ang) I shut it.*

EXERCISE.

Gi-ishkwā-bisikwanaiéian, gi-ishkwā-kisibigiian gaie wewéni wissinin, kégo nibádisikén; bwa mādjitáian dash, mikwénim Koss gíjigong, aw mágiwed kákiná gégo, wewéni dash anámian. Ga-ishkwā-wissiniianin dash, mīnawa wewéni anámian. Mi dash tchi anokiian. Megwa wassiniiianin, béka go wissinin; kégo osām dadátabiken wissiniian, wewéni agwanéndan iw mádjiiian, kégo osām we-wib góndangén ga-jákamóian, nákawé wewéni agwanéndan iw ga-jákamóian. Aíápi gashkibáson, bwānawitóian dash wi-gashkibásoian gashkibásowigámigong ijan, anój dash gashkibásowintni tchi gashkibanik. Kabé-gíjig wewéni anokín, kitigen, manissén, kishkibódjigen, tashkigáissen, gónima bakán anokíwin wewéni dajíkan. Kégo bon-anokíken bwa onágoshig. Wenágoshigin wewéni ki gad-ānweb (rest) gaie ki ga-sāgasswá wénibik, mi dash mīnawa tchi kisibigíngwéian, tchi kisibiginíndjiian gaie; wewéni onágoshi-wissinin, anámian dash tchi bwa mādjitáian gaie gi-ishkwātáian. Gi-ishkwā-onágoshi-wissiniianin kégo ijáken siginigéwigámigong, kema gaie nīmūdiwigámigong. Bwa gawishimóian dash wewéni nanágatawénindison anwénindison gaie. Pagossénim Kije-Manitó tchi wī-ganawénimik kabé-tibik nebáianin. Mi ged-iji-bimádisiian, mi ged-ijitchigéian éndasso-gíjigak miník ge-bimádisiwanen. Migwetch, nósse, mi géget wa-ijiwébisiian.

Where is my razor? I want to shave. John, didst thou put it somewhere? I did not see thy razor, Mary put it on the table. Where is the soap and water and towel? I put them on the table. Where is the looking-glass? Here it is.

Now I will begin. Don't walk about in the room whilst I am shaving. Is my face dirty? No, it is tolerably clean, but wash it well after thou hast shaved. Thou hast washed thy face and hands well. Now dry (wipe) thy face and hands. Now thou art a nice man. Did those men go to the barber? They did not go to him; they entered a saloon and began to drink. When did they quit? They did not quit yet; they are still (*keiabi*) in the saloon. Dost thou like meat? Yes, I like fresh meat. Eat slowly, chew well what thou puttest into thy mouth. Don't swallow it too quick. If thou eatest meat, or anything else, always chew it well before thou swallowest it. Who stole my hat? No one stole thy hat. Didst thou not put it on the chair? Yes, here it is. Those who will not give up drinking will be poor, sick, and miserable. He that dies in drunkenness will go to hell (*aw gtwashkwébiwinig endápinéd*). Those who do not gamble for money, do well. If thou dost not saw thy wood, no one will saw it. Didst thou say thy night-prayers? I did not say my night-prayers yet, but now I will begin. When thou gettest through, then thou mayest go to bed. Never go to bed before saying thy night-prayers. Father, I will do what thou sayest.

INTERMEDIATE EXERCISE.

He... us: *nin (kì)....igonan*
they...us: *nin (kì)....igonánig*
he....you *ki....igowa*
they....you: *ki....igowag*.
Kawin nin (kì)....igossinan
" " " "....*igossinanig*
" *ki.....igossiwa*
" ".....*igossiwa*g.

Kid akawābamigonānig kitigéwininiwag, the
farmers are watching us.
Kijé Manitó ki dibénimigonán, God owns us, we
belong to God.
Kawin ki pagossénimigossinan aw inini, that man
does not ask us.
Kawin aw ikwé ki gad-odápinigósstwa, that wom-
an will not receive you.
Kákiná Jaganáshag ki sāgitgonānig, all the Eng-
lish love us.
*Kawin mekatéwikwanáie kid ijiigósstwa tchi āko-
siieg*, the priest does not cause you to be sick.
Ki ganawénimigonán Kóssinan gijigong ebid, our
Father who is in heaven, takes care of us.
Matchi manitóg kawin ki ga-banádjiigossitwag, the
bad spirits will not ruin you.
Kawin awiita nin ga-jāgodjiigossinan, no one will
defeat us.

Does the police-man watch us? He does not see us. Did not thy sister watch us? She did watch us. Will those men receive us well? They will receive us well. Did that Indian make you sick? No, he did not make us sick. Do our children love us and take good care of us? They do not take good care of us. Did those men ruin you? They did not ruin us. Did those bad boys fight you? They fought us but they did not defeat us. Do the Germans (*Omakakéwininiwag*) love us or do they hate us? They love us, they do not hate us. Did those women ask you to help them? They did not ask us. That bad man ruined us. Did not those girls look at you? They did not look at us. Did they laugh at us? They did not laugh at me but they laughed at you. If we do that, people will laugh at us. Those women laughed at me. I do not mind them. They do not mind you, but they mind us.

Summary.

Anin iwapi ge-mādjāieg? Endogwen; mākija a-wasswābang nin ga-mādjāminādog. Ki gi-gōndān na gēgo? Nin gi-pitchi-gōndān matchi mashkiki (I have swallowed poison by mistake). Wikwa-tchiton tchi jīshigāgowēian tchi wēbinaman dash iw matchi mashkiki ga-mamōian. Minikwēn wewib kejāgamidcg nibi, ta-dagōnigade dash nibiwa jiwitāgan. George o gi-boniton na ishkotéwābo? Mēwija o gi-boniton, kawin keiābi o minikwēssin. Gi-ishkwā-andāmiam ina? Kawin mashi gi-ishkwā-anamiāssim; keiābi anamie-nagamōm anamiéwigānigong. Gi-mādji-gagikwēm na? Kawin mashi gi-mādjitāssim. Ikwéwidog, kégo gikāndikégon, kégo gaie matchi idikégon. Kwiwisiénsidog, bisān aūg! Nind ākosinan nin totōshim; nin kotagēdam, agāwa nin nōna ninidjānissens. Nōssinan, ki bi-wābamigo. Nisswi inīniwag nissawindwāban, ningot-wāsswi dash makiawindwāban (were wounded). Ogimādog! Wewēni ganawēnimig kid anishinābēniwag; kégo wika odapināngégon matchi nibi. Enamiādjig wa-anamié-nibawīdjig od anamiéwigānigowang ta-daji-wīdigéwag. Ki gi-āgimag na anamicminénsag? Enangé jēba nin gi-agimag. Ki gi-agtndān na babamādjimo-masināigan? Wēgonen or anin cnakāmigak? Mi sa gi-nissīdiwad nij ga-washkwēbīdjig inīniwag. John gaie Charles wābang ki ga-marwādissigom, ninga gaie dash nin. Ka na ki wī-awīiwēssināwag kid akikowag? Kawin nin wī-awīiwēssimin. Enamiāteg, kaginig apēnimōiog Kijē-Manitō. Kégo awīia o gad-apēnimossinan nanāndawīiwēwintniwan. Ta-ānimisiwag gagimōdidjig nind aiiman. Sāgiadānis mojang kīnigilgonānis. Ki ga-kitchi-minōtchige anamié-mīgiwēian jōniia. Bāwiting daji-anishinābeg waieshkat sōnganamiagwāban. Bīgoshkāni Joe o masināigan.

LESSON XXVIII.

Inanimate nouns with possessive pronouns.

Note 1. Possessive pronouns are those which mark possession or property; f. i., *nin masináigan*, my book; *ossan*, his (her) father.

Note 2. Those that *immediately* precede a noun are called *conjunctive* possessive pronouns; f. i., *ki tchímān*, thy boat, canoe. There are six of them, viz.: *nin*, my; *ki* or *kid*, thy; *o*, his, her, its; plural number *nin* or *ki*, our; *ki*, your; *o*, their.

Note 3. Those possessive pronouns, that are separated by one or more words from the nouns, to which they belong, are called *relative* possessive pronouns; f. i., *mi sa ninawind*, *nin masináiganinán*, that is *our* (not your) book. There are also six *relative* possessive pronouns, viz.: *nin*, mine; *kin*, thine; *win*, his, her, its; plural number *ninawind* and *kinawind*, our; (*ninawind* excludes, *kinawind* includes the person or persons addressed or spoken to; *kinawa*, your; *winawa*, their; f. i., *win na o pakitéigan ow?* Is that his (her) hammer? *E, win sa*, yes, it is his.

Note 4. The letter *d*, is added to the personal (resp. possessive) pronouns *nin*, *ki*, *o*, when followed by a verb or noun *beginning with a vowel*; f. i., *nind ikkit*, I say; *kid ija*, thou goest; *nind anit*, my spear. But when *nin* is used as a *relative* possessive pronoun, i. e., when it is separated by one or more words from the noun to which it belongs, or, when it is placed *before a participle*; the letter *d* is omitted; f. i., *nin igo*, *nin gad-ija*; *nin ékkitoiān*, I who say.

Subjective singular Subjective plural.

Form I.

<i>n, nan</i>		<i>ninan, ninanin</i>
<i>n, nan</i>		<i>niwa, niwan</i>
<i>n, nan</i>		<i>niwa, niwan.</i>

Nin tchímān, my canoe.

ki tchímān, thy canoe.

o tchímān, his, her canoe.

nin tchímānan, my canoes.

ki tchímānan, thy canoes.

o tchímānan, his, her canoes.

Nin tchímāninán, our canoe.

ki tchímāniwa, your canoe.

o tchímāniwa, their canoe.

nin (ki) tchímāninánin, our canoes.

ki tchímāniwan, your canoes.

o tchímāniwan, their canoes.

Note 5. To *form I* belong all inanimate nouns, whose plural is *an*; f. i., *nind* onagan, my dish, plural, *onáganan*.

Form II.

<i>j, jīn</i>		<i>jīnan, jīnanin</i>
<i>j, jīn</i>		<i>jīwa, jīwan</i>
<i>j, jīn</i>		<i>jīwa, jīwan</i>

Subjective singular.

Nind abáj, my lodge-pole

kid abáj, thy „ „

od abáj, his „ „

nind abájīn, my lodge-poles

kid abájīn, thy „ „

od abájīn, his „ „

Subjective plural.

Nind abájīnan, our lodge-pole
kid abájiwa, your ,, ,,
od abájiwa, their ,, ,,
nind abájīnánin, our lodge-poles
kid abájiwan, your ,, ,,
od abájiwan, their ,, ,,

Note 6. To *form II* belong the inanimate nouns, the plural of which is *in*, f. i., *nind anit*, my spear, *nind anitín*, my spears.

Note 7. As to the subjective plural, our, your, their, both forms are perfectly alike, as the *terminations* are the same in both, and in both the terminations begin with the *same characteristic vowel*, which is *i*; f. i., *nin tchimáninan*, our canoe; *nind abájīnan*, our lodge-pole.

Note 8. Words designating the different parts of the human body, and which are mostly all *grammatically* inanimate, have generally the personal possessive pronoun *inseparably* prefixed to them: f. i., *nikan*, my bone; plural, *níkanan*, my bones. They follow *form I* and are regular, except the following which begin their subjective plural, our, your, their, with the characteristic vowel *a*, instead of *i*.

Nisíd, my foot, plur. *nisidán*, *nisidánan*, our foot.
Niník, ,, arm, ,, *ninikan*, *ninikánan*, ,, arm.
Nikád, ,, leg, ,, *nikádan*, *nikadánan*, ,, leg.
Nitāwag, my ear, ,, *nitāwagan*, *nitāwagánan* our ear.

Níbid, my tooth, ,, *níbidan*, *níbidánan*, our tooth.

Note 9. *Níbid* is irregular in the *third* person, which is not *o*, but *wi*; f. i., *wíbid*, his tooth; *wíbidan*, his teeth, etc.

Form III.

<i>Subjective singular.</i>		<i>Subjective plural.</i>
k, on	onan, onanin	<i>Nin makákonan, onanin,</i>
k, on	owa, owan	<i>ki makákowa, owan,</i>
k, on	owa, owan	<i>o makákowa, owan.</i>

Note 10. The *characteristic vowel* is *o*; the terminations of the *subjective plural*, are regular; f. i., *nin makakonanin*, our boxes.

Note 11. To form III belong all nouns, whose plural is *on*; f. i., *gijigad*, day; plural *gijigadon*, *nin gijigadonánin*, our days.

Possessive terminations.

Note 12. There is another form to more forcibly express ownership; f. i., *nin makak*, my box; *nin makakom*, my *own* box.

Note 13. There are three terminations, which are designated as *possessive terminations*, namely, *m*, *om*, *im*. There are three rules for applying these terminations to possessive inanimate nouns.

Rule I. Inanimate nouns with possessive pronouns, which terminate in a *vowel*, take *m*; f. i., *nind akí*, my land; *nind akím*, my *own* land.

Rule II. Inanimate nouns, which form their plural in *on*, take *om*; f. i., *nin makakon*, my boxes; *nin makakom*, my *own* box.

Rule III. All other inanimate nouns with possessive pronouns, take *im*; f. i., *nin nābikwān*, my ship; *nin nābikwānim*, my *own* ship.

Note 14. All these inanimate nouns with possessive pronouns, that take a "*possessive termination*," belong to *form I*; f. i.:

Subjective singular.

Nin tchīmānim, my *own* canoe,

ki tchímānim, thy own canoe,
o tchímānim, his, her,, ,
nin tchímāniman, my own canoes,
ki tchímāniman, thy,, ,
o tchímāniman, his, her,, ,

Subjective plural.

Nin tchímāníminan, our own canoe.
ki tchímānímiwa, your,, ,
o tchímānímiwa, their,, ,
nin tchímāníminánin, our own canoes.
ki tchímāntmiwan, your,, ,
o tchímāntmiwan, their,, ,

Vocabulary.

Nind apágitan, (*ep..ang*) { I throw it.
 ,, *apágiton*, (*ep..od*) }
 ,, *odápinān*, (*wed..ang*) I take, receive, it.
 ,, *wēbinān*, (*waieb..ang*) I reject it, cast it a-
 way.
 ,, *mamón*, (*memod*) I take it.
 ,, *ójiton*, (*wejítod*) I make it.
 ,, *ijiton*, (*ejítod*) I make it in a certain man-
 ner.
 ,, *banádjiton*, (*ben..od*) I destroy, ruin, it.
 ,, *bígwaān*, (*bagwaang*) I break it.
 ,, *manádjiton*, (*men..od*) I honor, venerate,
 revere, it.
 ,, *kitchitwāwiton*, (*ket..od*) I honor, glorify,
 sanctify, it.
 ,, *bāpiton*, (*baiapítod*) I laugh at it, ridicule,
 mock, it.
 ,, *bāpinodān*, (*baiap..ang*) I laugh at it, ridi-
 cule, deride, it.

The religion of Jesus, *Jesus od ijitwáwin*, *Jesus*
od anamiéwin.

The Protestant religion, *Aiángonwétangig od a-*
namiéwiniwa; or, as Baraga has it *bakán*

ijitwáwin, different religion; Baraga also has *bak-
án ejitwádjig* for Protestants.
Protestants (those protesting, contradicting), *a-
íángonwétangig*.
Catholic religion, *katolik anamiéwin*, *katolik ijit-
wáwin*.
,, ,, *Wemitigóji-anamiéwin*, i. e.,
French religion.
Protestant religion, *Jáganash-anamiéwin*, i. e.,
English religion.

EXERCISE.

*Kawin nin, nin gi-gimódissinan ki missiman,
mi sa aw iníni ga-gimódid. Anind Mashkī-Sibing
daji-anishinābeg o gi-wēbinanáwa katolik anamié-
win, anind dash ga-wēbinangig nongom midéwi-
wag, minawa dash anind bakán ijitwáwag. Aw
wedápinang Jesus od anamiéwin, níngoting ta-kā-
gigé-ondji-jawendágosi gíjigong, kishpin swanga-
namiángin iji bimádisid. Aw waiébinang gwaiák
anamiéwin ta-kāgigé-ondji-ānimisi ima matchi ish-
koténg, kishpin anamiássiwinin, (unbelief) dápi-
ned. Oma nakakéla apágítog ki pikwákwadómiwa.
Ki wi-odápinān na kitchitwá Jawendágosiwín meg-
wa anamiéssikeng? Enangé, nin wi-odápinān sa.
Awénen ga-bígwaang iw ishkwándem? Mi sa ga-
washkwébid iníni ga-bígwaang; géget ta-ondji-āni-
misi. Nin gad-anóki tchi gibákwáond. Wewingésíd-
jig mokodássowininiwag o gi-ójitonáwan ki waká-
ganiwan. Anin ejinikásowad? John, Peter, gaie
Henry Burns mi ejinikásowad.*

*Ninidjánissidog, mo jag wewéni ganawéndamog
kid anamiéwiniwa; níngoting ki gad-ondji-jawen-
dágosim kāginig gíjigong. Kitchi manádjítog ki-
tchitwá Łukarístiwín; Kégo wika bāpitokégon kid
anamiéwiniwa. Ininíwidog! Wēbinamog, bōnitog
gaie anishinābe-ijitwáwin. Kínawa neta-minikwéieg,
odápinamog minikwéssiwini-masináigan, bōnitog ki*

*matchi minukwéwiniwa. Nóssinan, mi géget wa-ijit-
tchigelāng; nóngom igo nin wi-bónitómín nin mi-
nikwéwíninan. Awégwen idog ga-ojitógwen (Dub.
Conj.) iw oshki-wakáigan? Nin sa, nin gi-ijiton
tchi kitchi 'onijíshing gaie dash bekish tchi son-
gang. Kwiwisénsidog! Kāginig kitchitwāwitog Ki-
jé-Manitó od ijinikásowin.*

I want to live a good life, but I cannot; I like to drink; I cannot give up drinking. Thou canst give up drinking, if thou triest hard (*kishpin apitchi wikwatchitóiau*). Who broke our canoes? Did you break them? Not we, we did not break your canoes, it was those drunken Americans that broke them. They shall suffer for it. I will work to have them put in jail. Will those men saw their wood? No, they will saw your wood. Didst thou go to prayers this morning? No, I did not go, I was too busy (*osām nin gi-ondámita*). Didst thou pray whilst going along to church? Yes, I prayed going along. Do not those store-keepers break the Sunday by selling on Sundays? Yes, they break the Sunday by selling. The Sunday is the Christians' day. (*Anamié-gíjigad, mi sa enamiádjig o gijigadómiwa*). Boys, let us go and play! The weather is good; where is our ball? Here it is! (*oow, or ohow!*) Throw the ball up high. Now I am tired. Let us go home and eat dinner. We can play again after dinner. No, after dinner let us go and hunt. (*awi-giossé-da*).

INTERMEDIATE EXERCISE.

Note 1. Verbs in *awa, āwa, (aowa), ēwa, (eowa)*, are contracted thus:

<i>awig</i>	is	contracted	into	<i>ag</i>
<i>aowig,,</i>	,,	,,	,,	<i>aog</i>
<i>eowig,,</i>	,,	,,	,,	<i>eog</i> .

Ow nin dodág, he does this to me.

Ninidjánissag kawin nin dēbwetágossig, my children do not believe, i. e. not obey, me.

Kawin nin gi-wīndamágossinan, he did not tell us.

Nin gi-pakiteógonánig igiw kwiwisénsag, those boys struck us.

Kawin gego ki gi-wawindamágossiwag, they promised you nothing.

Nin gi-minājáogog ninigtigog kikinođmading, my parents sent me to school.

Géget nin gi-matchi-dodág aw atāwéwinłni; nin gi-waiéjimig, truly that storekeeper (merchant) treated me ill; he cheated me.

Nin gi-pakiteógog ogow ininiwłshag. Ki gi-bashanjéog na ki mama? Kawin nin, nin gi-bashanjéogossi; nissaiéian o gi-bashanjéowan. Ki gi-tāngishkág na ki bebéjigóganjim? Kawin win nin bebéjigóganjim nin gi-tāngishkágossi; aw memāngishéwłsh nin gi-tāngishkag. Ki gi-wīndamag na gego John. Kawin gego nin gi-wīndamágossi. Ki gi-mino-dodágowag na awłshłtoia? Kawin nin gi-mino-dodágossinánig awłshłtoia; tchibakwéwinłniwag dash nin gi-kitchi-mino-dodágonánig. Naníngim nin gi-mino-dodágog igiw nij ikwéwag; nin gi-ashámigog pakwéjiganan gaie kokóshan, anibish gaie nin gi-minágog. Ki gi-giwenájaog na aw kikinoamāgékwe? Nin gi-giwenájaog sa. Nin ga-bashanjéog na ninga? Endogwen; makija kawin.

Did those boys beat thee? They did not beat me, but John struck me. Did the teacher tell thee anything? She did not tell me anything. Did she promise thee a book? Yes, she promised me a nice book. Boys, do your parents whip you sometimes? Yes, they whip us often, because we do not behave. John, did Peter beat thee? Yes,

he beat me yesterday. Peter, didst thou beat John? I beat him only a little. Did the teacher teach you anything? Yes, he taught us many things. Did not the Lord die for you? Yes, He died for us all. Did those women tell you anything? They told us very many things.

Names of objects, tools, etc.

Sword, *ajawéshk*.
 Dagger, *ajawéshkons*.
 Knife, *mókomán*.
 Pocket-knife, *mokománeus*.
 Table-fork, *patakáigan*.
 Hay-fork, *patacashkáigan*.
 Spittoon, *sikówini-makák*.
 Leather, *pashkwégin*.
 Leather-coat, *pashkwégin-babisikawágan*.
 Leather-manufactory, *assekéwígamig*.
 Leather string for snowsheos, *áshkimanéiab*.
 Narrow leather-string, *bisháganab*.
 Lead, *ashkíkoman*.
 Lead-mine, *ashkíkománikan*.
 Iron, *biwābik*.
 Copper, *osawābik, miskwābik*.
 Silver, *jóniia*.
 Gold, *osáwa-jóniia*.
 Grease, fat, oil, *bimidé*.
 Fishing-hook, *migtscan*.
 Fish-line, *migtscanéiab*.
 Fishing-ground, *pagidawéwin*.
 Fishing-pole, *wewébanábanak*.
 Fish-net, *assáb*.
 Fish-oil, *gígo-bimidé*.
 Fish-store, *gígówigomig*.
 Flag-staff, *kíkiwéonátig*.
 Torch, *wāsswágan*.
 Torch-stick, *wāsswáganak*.
 Tin, *wābábik*.

Tin-kettle, *wābábikwakík*.
 Tobacco, *asséma*.
 Tobacco-pouch, *kíshkíbitágan*.
 Towel, *kisingweon*, (*kissiníndjagan*).
 Trap, *dassonágan*.
 Gun, *pashkísigan*.
 Cannon, *kitchi-pashkísigan*.
 Trigger of a gun, *nassaténigan*.
 Gun-cap, *biwissídjigan*.
 Gun-smith, *pashkísiganikéwiníni*.
 Grist-mill, flour-mill, *bissibódjigan*.
 Grind-stone, *jigwanábik*.
 Hammer, *pakitéigan*.
 Nail, *sagáigan*.
 Shingle-nail, *sagáigans*.
 Spike, *kitchi sagáigan*.
 Screw, *bamiskwaigádeg sagáigan*.
 Screw-driver, *bimiskwáigan*.
 Scythe, *kishkashkíjigan*, *kishkíjigan*,
 Weighing-scale, *dibābishkódjigan*, *dibabádjigan*.
 Scraper, *madáigan*, *najigáigan*.
 Scissors, *mojwāgan*.
 Tongs, *takwándjigan*.

LESSON XXIX.

Animate nouns with possessive pronouns.
Form I.

<i>Subjective Singular,</i>	<i>Subjective Plural.</i>
<i>k, og</i>	<i>onan, onanig</i>
<i>k, og</i>	<i>owa, owag</i>
<i>kon, on</i>	<i>owan, owan.</i>

Subjective Singular.

<i>Nind akík,</i>		<i>nind akíkog</i>
<i>kid akík,</i>		<i>kid akíkog</i>
<i>od akíkon,</i>		<i>od akíkon.</i>

Subjective Plural.

<i>Nind akíkonan</i>		<i>nind akíkonánig</i>
<i>kid akíkowa</i>		<i>kid akíkowag</i>
<i>od akíkowan</i>		<i>od akíkowan.</i>

Note 1. To form *I* belong all *animate* nouns, which have *og* in the plural.

Note 2. The characteristic vowel of this first form is *o*, to which the terminations are added.

Note 3. *Animate* nouns, which have *ig* in the plural, have the characteristic vowel *i*, to which the usual terminations are added.

Note 4. *Nidj anishinābe*, my fellow-man, has *e* for its characteristic vowel. *Nidji-bimádisi*, my fellow-liver, my fellow-man has *i* for its characteristic vowel. Both have *widj* resp. *widji* in the third person, singular and plural, instead of *od* resp. *o*. The terminations are regular.

Animate nouns with "possessive terminations."

Note 5. *Animate* nouns with possessive pronouns take *almost always* the possessive terminations *m*, *im*, *om*; f. i., *ogimá*, chief; *nind ogimám*, my chief.

Rule I. *Animate* nouns ending in a vowel, take the possessive termination *m*, f. i., *ogimákwe*, queen; *nind ogimákwem*, my queen.

Rule II. *Animate* nouns, which form their plural by adding *ag*, *ig*, *iag* take the possessive termination *im*; f. i., *opín*, pl. *opiníg*, *nind opiním*.

Rule III. *Animate* nouns, which form their

plural in *og* or *wag*, take the possessive termination *om*; f. i., *wābos*, a rabbit, pl., *wābósog*, rabbits, *nin wābósom*, my rabbit. *Anang*, a star; pl. *anángog*, *nind anángom*, my star.

Those nouns, however, which terminate in a vowel. take *m*, according to Rule I; f. i., *ikwe*, a woman (pl. *ikwéwag*) *nind ikwem*.

Form II.

Subjective Singular (my, thy, his, her).

Nind ogimám, *nind ogimámag*, my chief, my chiefs,
kid ogimám, *kid ogimámag*, thy chief, thy chiefs,
od ogimáman, *od ogimáman*, his, her, chief, his, her chiefs.

Subjective Plural (our, your, their).

Nind ogimáminan, *nind ogimáminánig*; our chief. our chiefs.
kid ogimámiwa, *kid ogimámiwag*, your chief, your chiefs.
od ogimámiwan, *od ogimámiwan*, their chief, their chiefs.

Note 6. The characteristic vowel of animate nouns with possessive terminations *m*, *im*, *om*, subjective plural is *i*, which is added to said possessive terminations, and to which then are added the usual terminations; f. i., *nin wabósom*, my rabbit, *nin wābosóminan*, *ki wābosómiwag*, *o wābosómiwan*.

Note 7. *Noss*, my father, omits *od*, in the third person, singular and plural, f. i., *ossan*, *óssiwan*, instead of *od ossan*, *od óssiwan*.

Note 8. *Ningwiss*, my son; *nindániss*, my daughter, *ninidjániss*, my child; *nisíniss*, my father-in-law etc., are inflected like *nind ogimám*; they are regular; f. i., *ningwissag*, my sons; *og-*

wissan, his, her son (or sons) *ningwissinan*, our son; *kigwissiwig*, your sons, etc.

Note 9. *Ninga*, my mother, is somewhat irregular:

Ninga, my mother.
kiga, thy ,,
ogín, his, her ,,
ningáíag, my mothers
kigáíag, thy ,,
ogín, his, her ,,
ningánan, our mother.
kigíwa, your ,,
ogíwan, their ,,
ninganánig, our mothers.
kigíwig, your ,,
ogíwan, their ,,

Note 10. Terms, designating relatives, ending in *e*, are also somewhat irregular.

Nissaié, my older brother.
kissaié, thy ,, ,,
ossaiéían, his, her older brother.
nissaiéíag, my older brothers.
kissaiéíag, thy ,, ,,
ossaiéían, his, her older brothers.
nissaiéínan, our older brother,
kissaiéíwa, your ,, ,,
ossaiéíwan, their ,, ,,
nissaiéíánig, our older brothers.
kissaiéíwig your ,, ,,
ossaiéííwan, their ,, ,,

Note 11. Thus are inflected:

Nimishóme, my paternal uncle, (father's brother),
níjishé, my maternal uncle, (mother's brother),
nínoshé, my maternal aunt,
nimissé, my older sister,
nishíme, my younger sister, or brother

nindāngwe, my sister-in-law, or my friend, a female speaking,

nójishé, my grand-child,

nindāngoshé, my she-cousin, a female speaking,

ninimoshé, my cousin (he-cousin, or she-cousin,

nidjikiwé (*widjikiwéian*) my friend, brother, a male speaking.

Nin mikwendān, (*mek..ang*) I remember it.

„ *wanendān*, (*wenendang*) I forget it.

„ *bīniton*, (*ban..od*) I cleanse it, purify it.

„ *wīniton*, (*wan..od*) I defile it, I dirty it.

Nind agindān, (*eg..ang*) I count it.

„ *agindān masināigan*, I read a book, paper.

Babámádjimo-masināigan (*in. pl. an*) a newspaper.

Nindé, kidé, odé, my, thy, his, her heart.

Enigókodéiān, enigokodééian, enigokodééd, with my whole heart; *thy, his, her* whole heart.

Jawendjigéwin (*in. pl. an*) mercy, grace.

EXERCISE.

Gi-mādja na kóssinan kejewádisid? Kawin mashi; waíba ta-mādja. Anin eji-bimádisiwad kissaiéiwag? Mino bimádisiwag nissaienánig; nishimená nig dash inínirwag ākosiwag, káwin mino bimádisissiwag. Keíabi na ki mikwéndān méwija ga-ikkitorwad kimishóméiag? Enangéka, wewéni nin mikwendān misi gégo ga-ikkitorwád iwapi nimishóméiag. Jáigwa o wanéndanáwa kojishéiag kid ikkitowin. Anin ga-ikkitoian? Wewéni bīniton kid agwīwinan, tehi bwa níngotchi ijáian, mi iw ga-ikkitoiān. Nindāngwéinan o gi-waniken omá od agawáteon. Mákiya o ga-mikwendān, tehi bi-nādid. Od agindān ina o masināigan kimissé? Kawin o masināigan od agindansin; babámádjimo-masināigan od agindān megwa wissinid. Anin ékkitod aw mino akíwési? Enigókodéiān nin gad-anámia kin

ondji anamiéwigámigong, tchi mīnigoian (that thou mayest be given) *jawendjigéwin moĵag tchi kitchi gwaiák bimádisiian binish igo tchi nibóian. Migwetch! Kitchi migwetch! Anin enanókiwad kissaréiag? Babá-giosséwag.*

When will thy uncle come here? He will come here day after to-morrow. Is thy maternal aunt sick? Yes, she is very sick, she has colic. Didst thou make already thy first Communion? I have not made it yet; I will make it next Sunday. Are thy grandfather's potatoes rotten? They are not rotten. Does he want to sell his potatoes? He will not sell them. Where can I buy potatoes? There are potatoes at my uncle's store. Did thy brother get married last Tuesday? No, he got married last Monday. Where are the newly married going to live? They are going to live at Grand Portage (*Kitchi Onġaming*). I hope they may always be happy.

INTERMEDIATE EXERCISE.

Perhaps we.....*mínádog*

„ you.....*mwádog*

„ they.....*widogénag, dogenag.*

Mary gi-dapinédog nibikang, perhaps Mary died
in the water, drowned.

Gi-dagwishinodogenag kinigġigog, perhaps thy
parents have arrived.

Matchi inéndamodogénag igiw kwiwisénsag, per-
haps those boys think evil.

Ow kid ikkitomwádog, perhaps you say that.

Kijewádisiġwidogénag ogow inġniwag, perhaps
those men are kind, charitable.

Kawin ānimistssiwidogénag animóshag, perhaps
the dogs do not suffer.

Kawin ki kitchi kotágitossimwádog, perhaps you
do not suffer much.

Gi-onishkádogénag ikwesénsag, perhaps the girls
have risen.

Mákija wedi kawin namádabissídogénag ikwéwag,
perhaps the women are not sitting over there.

Nin ga-mādjaminádog wābang, perhaps we shall
depart to-morrow.

Ninawind dash (but we) *kawin ki ga-mādjássi-*
nádog, but we, perhaps we will not go away.

Mákija nópiming níngotchi (somewhere in the
woods) *gi-dápinédogénag igiw níj ikwewag*, *gi-ga-*
wanádamodogénag. *Nidjikiwéiag baba-gíossedogé-*
nag. *Gájagens wíssagéndamodog*. *Jaigwa gi-onishká-*
wag ninidjánissag, *kinidjánissag dash kawin mashi*
gi-onishkassídogénag. *Nínawind igo nin ga-mādjá-*
min nóngom onágoshig, *kínawa dash kawin ki ga-*
mādjassimwádog. *Aw kwíwisens kitchi ānimisi*, *aw*
dash ikwésens gánabátch kawin kitchi kotagitóssi-
dog (or, *ānimisíssidog*.) *Anind oshkínaweg wédi*
namádabiwag, *oshkinígikweg dash kawin wedi na-*
mádabissídogénag. *Aw ikwe geget kitimágisi*, *aw*
dash iníni kawin mákija kitimágisissíwidog.

Thou art perhaps rich, but I am poor. That
man gets up and that one sits down. Perhaps
we do not walk straight. Perhaps thy father
died last night. No, he did not die. Perhaps thy
children are still sleeping. No, they are not a-
sleep, they have risen and perhaps they are eat-
ing. Perhaps that poor child did not eat enough.
Perhaps I walk too fast. (*Nin kijikamídog; osām*
wéwib nin bimossémídog.) No, thou dost not walk
too fast. That boy walks slowly. Did you perhaps
walk slowly to-day? No, we walked very fast. The
ca's are perhaps very hungry. No, they are not
hungry. Does that dog bite?

Names of objects, tools, etc.

Pincers, *takwándjigans*.

Ax, *wāgākwad*.

- Hatchet, *wāgākwadons*.
 Tomahawk, *wāgākwadons*.
 Boy's toy (plaything), *towéigan*.
 Trunk, *makák*.
 Turkey, *mísisse*.
 Hen, *pakaākwe*.
 Goose, *wéwé*.
 Duck, *jíshib*.
 Cat, *gájagens*.
 Dog, *animósh*.
 Young dog, *animóns*.
 My dog, *nindai, nindaiéns*.
 Dropsy, *missidjwin*.
 Colic, *akóshkadéwin*.
 Cramps, *otchipinigówin*.
 Measles, *miskwajéwin*.
 Small pox, *mantakísiwin*.
 Headache, *dēwikwéwin*.
 Toothache, *dēwabidéwin*.
 Bellyache, *ākoshkadéwin*.
 Ice, *mikwam*.
 Snow, *gon*.
 Water, *nibi*.
 Hail, *sességan*.
 Rain, *gímiwan*.
 Rain-water, *gímiwanábo*.
 Snow-water, *gōnábo*.
 Hand-saw, *kishkibódjigan*.
 Rip-saw, *tashkibódjigan*.
 Hay, *mashkóssiwan*.
 Barn, *mashkóssiwigamig*.
 Hay-making, *mashkóssikéwin*.
 Horn, *éshkan, eshkánigan*.
 Hospital, *ākosíwigamig*.
 Drug-store, *mashkikiwigamig*.
 Medicine, *mashkíki*.
 Indian-agent, *anishinābe-ogimá*.
 Indian-corn, *mandāmin* (*pl. mandāminag*).

Corn-soup, *mandāminábo*.
Sugar, *sisibákwad*, (*sinsibákwad*).
Candy, *sisibákwadons*.
Sugar-bush or camp, *iskigamísigan*.
Sugar-making, *iskigamísigéwin*.
Tamarack, *mashkîgwâtig*.
Oak, *mítigomij*.
White oak, *míshimij*.
Maple-tree, *ininátig*.
Maple-syrup, *jíwágamísigan*.
Basswood, *wigob*, *wigobimij*.
Basswood-bark, *wigób*.
Pine, *jíngwák*.
Spruce, *jíngób*.
Pasigwi, stand up, get up.

LESSON XX I.

Nouns with possessive pronouns transformed into verbs.

Note 1. To express former ownership or death, nouns, both animate and inanimate, when preceded by possessive pronouns, are transformed into verbs of the imperfect tense; *e. g.*, *nin tchimāniban*, my former canoe; *nóssiban*, my deceased father.

A. Inanimate nouns.

Note 2. The *objective plural* is formed by simply adding *in*, to the objective singular; *f. i.*, *nin tchimāniban*, my former canoe; *nin tchimānibanin*. This is the general rule for all inanimate nouns with possessive pronouns, transformed into verbs.

Subjective singular.

Nin tchīmāniban, my former canoe,
nin tchīmānibanin, ,, ,, canoes,
ki tchīmāniban, thy former canoe,
ki tchīmānibanin,,, ,, canoes,
o tchīmāniban, his former canoe,
o tchīmānibanin,,, ,, canoes.

Subjective plural.

nin tchīmāninában, our former canoe,
nin tchīmāninábanin,,, ,, canoes,
ki tchīmāniwában, your former canoe,
ki tchīmāniwábanin,,, ,, canoes,
o tchīmāniwában, their former canoe,
o tchīmāniwábanin, ,, ,, canoes.

Note 3. To transform such nouns into verbs, add to the characteristic vowels, *a*, *e*, *i*, *o*, the above terminations, viz., Subj. sing., *ban*, *ban*, *ban*, *banin*, *banin*, *banin*. Subj. plural *inaban*, *iwaban*, *inabanin*, *iwabanin*, *iwabanin*.

B. Animate nouns.

Subjective singular.

Nind akikoban, my former kettle,
nind akikobanig ,, ,, kettles,
kid akikóban, thy former kettle,
kid akikóbanig,,, ,, kettles,
od akikóbanin, his former kettle,
od akikóbanin, ,, ,, kettles.

Subjective plural.

Nind akikonában, our former kettle,
nind akikonábcnig,,, ,, kettles,
kid akikowában, your former kettle,
kid akikowábanig, ,, ,, kettles,
od akikowábanin, their ,, kettle,

od akikowábanin, ,, ,, kettles.

Note 4. The *objective plural* is formed by simply adding to the *objective singular*, the syllable *ig*; f. i., *nind akikoban*, my former kettle; *nind akikobanig*, my former kettles.

General Rule. The Second-third Person *plural* is *always* and *everywhere* the same in *form* and *termination* like the Second-third *singular* in *all nouns, verbs, participles, numeral and adjective verbs*. There is not a single exception to this rule; f. i., *ogwíssan* may mean his son, or, his sons; *ogwíssiwan*, their son, or their sons; *od ákt-kóbanin*, his former kettle or kettles; *od akikowábanin*, their formed kettle, or kettles.

Note 5. In *níngiban*, my deceased mother, etc., the letter *i* is the characteristic vowel, to which then the other regular terminations are added; f. i., *kígiban*, thy deceased mother; *kigíwában*, your deceased mother, etc.

Note 6. When speaking of deceased parents, relatives, or others, whom they never saw, they use the traditional form, which consists in putting the syllable *go*, before *ban*, f. i., *nóssiban*, my deceased father; *nossigóban*, my deceased father whom I never saw.

EXERCISE.

Mi na aw kwíwisens Jakóbiban ogwíssan? Kawin áwissiwan (he is not). *Aníndi ga-ondádisi-wad ninigiigóbanig? Ki papáiban Moningwanéká-ning gi-ondádisi, ki mamáiban dash gi-ondádisi Nagád-iwanang. Aniniwapi ga-nibówad kid ogimaminábanig? Béjig kid ogimaminában Oshki-O-dénang bibónong gi-daji-nibo, béjig dash gi-daji-nibo Kitchi Wikwédong. Gi-mino-mindimoiéwi na kókomissigóban? Endogwen ga-ijiwébisigwen* (dub. conj). *Awénen ga-ojitod mandan (ow) wakáigan?*

Mi sa nissaiéban ga-ojitod. Mi sa omá ga-ateg nin wakáigániban. Wédi gi-ábirwag nind assabíbanig. Kossinagóbanig mójag o gi-apenimonáwan Kijé-Manitón; gaie kínawind mójag apenimóda. Mániban od onidjanissénsan késika (or, sesiká) ginibówan tibikong, gi-tchāgisonid. Ki mamáiban na o gi-ójiton iw anákan? Enangé, win o gi-ójiton, nin papáiban dash o gi-ojiton iw tchímān.

Were thy deceased parents rich, or were they poor? My deceased mother was once very rich, but my deceased father was sick a long time and so he spent (*o gi-banadjian*) all our money (*ká-kina nin joniiáminábanin*) before he died, and now we are very poor. Was thy deceased older sister a strong Christian? My deceased sister was always a strong Christian; she prayed every morning and evening and went to *holy Mass every Sunday and holyday. Did your potatoes rotten last summer? Our potatoes did not rotten, but many of our eggs got rotten.

INTERMEDIATE EXERCISE.

If I perhaps....	<i>wānen</i>		<i>ssiwānen</i>
„ thou „	 <i>wanen</i>		<i>ssiwanen</i>
„ he „	 <i>gwen</i>		<i>ssigwen</i>
„ we „	 <i>wangen</i>		<i>ssiwangen</i>
„ you „	 <i>wégwen</i>		<i>ssiwégwen</i>
„ they „	 <i>wágwen</i>		<i>ssiwágwen.</i>

Note 1. The terminations of the negative form are like those of the affirmative with *ssi* before said terminations. The dubitative form is much used in the subjunctive mood after certain words; f. i., *tibiidog*, I don't know where; *éndogwen*, *namándj* I don't know; *awégwen*, I don't know who, whoever.

Endogwen keiábi metchi gijwéwanen, I don't know whether thou speakest yet bad words.

Tibiidog ga-ijawágwen kinigtigog, I don't know whither thy parents went.

Namándj ged-indákonigewágwen kid ogimáminanig, I don't know what our chiefs will ordain.

Awégwen ge-matchi-nibógwen ta-kagigé-ānimisi, whoever dies badly will suffer for ever.

Ged-ikkitówangen, mi ge-dódamowad, whatever we say, that they will do.

I don't know what I shall say. I don't know where to go nor what to do. I don't know where my parents may be. If thou art perhaps not afraid, go to the store now. If you should happen to behave badly in church, you will be put out (*ki ga-sāgidínigom.*) Whoever did not work, will get no pay.

The human body.

My body, *niidzw.*

„ soul, *nin tchitchág.*

„ flesh, *niiáss.*

„ hand, *niníndj.*

„ right hand, *nin kitchiníndj.*

„ left „ *nin namándiiníndj.*

„ other „ *nin nabanéníndj.*

„ foot, *nisíd.*

„ right foot, *nin kitchisíd.*

„ left foot, *nin namándjisíd.*

„ other foot, *nin nabanésíd.*

„ toe, *nin binakwánisíd.*

„ big toe, *nin kitchisídan.*

„ head, *níshtigwan.*

In compositions *indib*, *ikwen* allude to the head;
f. i., *nin bāgíndibe*, my head is swollen; I
move my head, *nin mamádikwen.*

My mouth, *nindón.*

„ forehead, *nin kátigwan.*

My eye, *nishkinjig*.

„ right eye, *nin kitchishkinjig*.

„ left eye, *nin namándjiskinjig*.

„ eyebrow, *nimáma*.

„ face, *nishkinjig*. In compositions: *ingwe* is generally used, f. i., I have a black face,
nin makatéwingwe.

My chin, *nindámikan*.

„ cheek, *ninów*.

„ right cheek, *nin kitchinow*.

„ left cheek, *nin namándjinow*.

„ ear, *nitāwag*.

„ nose, *nindianj*.

„ arm, *ninik*.

„ elbow, *nin biminik*.

„ breast, *nin kákigan*.

„ breast (woman's), *nin tótosh, nin totóshimag* .
(my breasts).

„ bone, *nikán*.

„ leg, *nikáa*.

„ knee, *ningidig*.

„ neck, *nikwegan*.

„ throat, *nin gondágan*.

„ windpipe, *nin góndashkwéi*.

„ hair, *ninísiss; pl. ninísissan*.

„ back, *nin pikwán*.

„ tongue, *nin dénaniw*.

„ palate, *ninagásk*.

„ belly, *nimíssad*.

„ rib, *nipigégan*.

„ arm-pit, *niningwi*.

„ skin, *ninagaai*.

„ hip, *ninógan*.

„ thigh, *nin tchingwan*.

The bone of my thigh, *nin tchingwánigan*.

LESSON XXXI.

Pronouns.

As we have spoken sufficiently about personal and possessive pronouns, we shall treat here of 1, *Demonstrative*, 2, *Interrogative*, and 3, *Indefinite* Pronouns.

I. DEMONSTRATIVE PRONOUNS.

Demonstrative pronouns are those that indicate or point out the persons or things spoken of.

A. Demonstrative pronouns for animate objects.

For persons or things near:

Singular: *Aw, wadw, mābam*, this, this one, this
here.

Plural: *Ogów māmig*, these, these here.

For persons or objects distant.

Singular: *Aw*, that, that one, that one there.

Plural: *Igów*, those, those there, (*agiw*)

For Second-third Person: iniw, (aniw).

F. i., *Aw abinódji*, (that, this child) *nibwaka*,
aw dash bėjig wedi gagibádisi.

O mǐgiwénan iniw manishtánishan, he gives (do-
nates) those sheep.

Mābam pakwėjigan (this bread) *minópogosi*
(tastes good.)

Māmig ogimág (these chiefs) *migádiwining ta-
ijáwag.*

Ogów ininiwag nishkádisiwag, these men are an-
gry.

Od apenimonáwan iniw ininiwan, they hope in
those men.

Aw ikwésens od ijánan iniw ikwérwan, that girl
goes to that woman.

B. Demonstrative Pronouns for inanimate objects.

For objects near.

Singular *Ow*, *māndan*, this, this here.

Plural *Onów*, *iniw*, these, these here.

For objects distant.

Singular: *Iw*, that, that there.

Plural: *Iniw*, those, those there.

F. i., *Nin sāgiton ow masināigan gaie ow ojibíigan*, I like this book and this writing.

Mi māndan nin makák, this is my box.

Nin manádjiton māndan anamiéwigámig, I honor
this church.

Nin minotānan iniw nagamónan, I like to hear
those songs.

Nin mīgiwenan onow masināiganan, I give these
books.

II. INTERROGATIVE PRONOUNS.

A. Interrogative pronouns for animate objects.

Singular: *Awēnen?* who? which?

Plural: *Awēncnag?* who? which?

Second-third Person, *Awēnénan?* whom?

B. The interrogative pronouns, *awēnen*, *awēncnag*, are followed by *participles*; f. i., *Awēncnag igiw ncgamódjig?* who are those that sing?

B. Interrogative pronouns for inanimate objects.

Wégonen? Anin? what? f. i. *Wégonen iw ékki-tóieg?* what are you saying? *Anin gcd-ijítchigēiān?* What am I to do? what shall I do?

III. INDEFINITE PRONOUNS.

Indefinite pronouns are those which denote persons or things indefinitely.

A. Indefinite pronouns for animate objects.

Awtia, one, someone, somebody, anybody.

Karwin awíia, or, *ka awíia*, none, or no one, no-body, no person.

Awēgwen, plural *awēgwénag*, whoever, whosoever, I don't know who. 2d 3d Person.

Awēgwénan, I, we, don't know whom.

B. Indefinite pronoun for inanimate objects.

Wēgotogwen, whatever, whatsoever, all, I don't know what.

Note. If a person is asked: *Awēnen aw?* who is that person? or *awēnéwag ogów (igíw)?* who are these, those, persons? and if he does not know, he will have to answer: *awēgwen*; for the plural: *awēgwénag* which both signify: I don't know who; f. i. *Awēnen aw badássomossed? Awēgwen.* Who is that person coming this way? I don't know.

Awēnéwag igíw ge-mādjádjig wābang? Awēgwénag. Who are those that will leave (start) tomorrow? I don't know.

Awēnéwan ga-ānwenimádjín nimishóme? Awēgwénan. Whom did my uncle reprimand? I don't know.

EXERCISE.

Aw ga-mādjád iníni o kikinoámagen anótch kikendássowin. Wégonen iw kekinoamáged? O kikinoámagen sa agíndjigadéwin gaie masináigan tchi agíndaming (to read) gaie tchi ojibíigeng, gaie tchi nagamóng. Wégonen dash kekinoamáged aw kikinoamagékwe? Win o kikinoámagen masináigan gaie tchibakwéwin gaie gashkigwássowin gaie ajíganikéwin gaie kisisibigaigéwin gaie joshkwaigagéwin. Geget kitchi onijishin iw kekinoamáged (what she teaches is very good). Awēnéwag maíadjádjig? Awēgwénag. Awēgwen baíápigwen anamíéwigámigong, geget matchi ijítchige. Awénenan epénimowad ogow anishinābeg enamíássigog? Awé-

*gwenan. Awégwénag ga-dapinewágwen nibíkan-
awassonāgo? Awégwénag. Awénénan ga-bashan-
wádjín kiga? Nishiméian kwíwisénsan o gi-bashan-
jéwan. Anin ga-matchi-dodang kishíme? Wégotog-
wen; mákija o gi-gimódin gého. Wégotogwen ged-
ijitchigewágwen igiw ininiwag, apégish mino iji-
tchigéwad. Anin wa-ijitchiged aw. ikwe? Wégotog-
wen; gánabátch ta-ija anámiang. Awégwen wewa-
káiganid ow? Awégwen wewakáiganigwen. (I
don't know whose house it may be.) Kin na ki
gi-mīgiwénag igiw pakwejigánsag? Kawin nin,
nin gi-mīgiwéssinag; awégwen idog ga-migiwég-
wen.*

Didst thou donate those nice books? Yes, I gave them. Who brought wood to burn in the church (*awégwen ga-bīdógwen missan tchi bōda-weng anamiéwigámigong*). I don't know. When are those hunters going to go hunting? I don't know. Who went to that sick man? I don't know; perhaps the priest went. Is he very sick? I don't know (*éndogwen*). Did some children get burnt? I don't know. Wilt thou go to the store? I don't know. Perhaps I will go this afternoon, if I am not too busy (*kishpin osām ondamitássi-wān.*) Who made those canoes? I don't know. Who lives over there in that house? How many men will come to eat dinner at our house? (*Anin endáshiwad igiw ininiwag ge-bi-wissinídjig endai-āng?*) There will be only two to eat at your house. (*ta-nījiwag eta ge-wissinídjig endaieg.*)

INTERMEDIATE EXERCISE.

Pluperfect tense,

I had perhaps....*gi*....*wāmbān*
thou hadst,,*gi*....*wamban*
he ,, ,,*gi*....*goban*
we (*ninawind*)...*gi*....*wāngiban*

we (*kínawind*)...*gi*....*wangoban*
 you had perhaps,*gi*....*wegoban*
 they ,, ,,....*gi*....*gwaban*.

Note. The imperfect tense is formed by simply omitting *gi*.

Minogíjig mino ogimawígoban, *Migisins dash kawin mino ogimawissigóban*, *Minogíjig* was a good chief, but *Migisins* was not a good chief. *Nóssigoban* (my deceased father whom I never saw) *gi-minó-iníniwigóban gaie níngdígoban gi-mino-ikwéwigóban*. My deceased father was a good man and my deceased mother was a good woman.

Nibiwa anishinābeg kawin anamiđssigwában, many Indians did not pray, i. e., were not Christians.

Gi-māđjawángoban, we had perhaps started to go away.

Ki gi-wissinimwádog, ninawind dash kawin nin gi-mino-wissinissimin.

Batainogwában anishinābeg omá miníssing, there used to be many Indians here on the island.

Méwiya oma aiagwában geté-anishinābeg; kawin anamiđssigwában; midéwigwában, formerly the ancient Indians were here; they were not Christians; they practiced the "Midéwiwin."

Adam lived very long; all the people before the flood (*bwa moshkaang aki*) lived very long; they were old (*giká*). Perhaps I had come. Josuah was very valiant (*sóngidée*). Wabojig was a very good chief; he was very liberal and valiant; he killed many Sioux. Kekek was industrious. My ancestors lived on this island (*nossigóbanig*.) George Washington was a good man; he never told a lie. There were many men and women in

Church. There were not many children at school. Many men, women, and children died. I came and I soon left. Thou didst not do well, (as people say). *Kawin mino dódansiwamban*). They fought very hard.

FAMILIAR PHRASES TO FACILITATE CONVERSATION.

From Baraga's Grammar.

Awénen aw? Wégonan ow? Wégonen? Anin éji-wébak? Anin enakámigak? (What is the news?) Anin ejinikásoin? Anin ejinikásod aw inui, ikwé, kwéwisens, ikwésens, abinódjí? Anin ejinikádeg ow? Anin ejinikásod aw? Anin ékkitóian? Anin? Wégonen? Wégonen wejítóian? Anin ejitchigéiau? Kí gi-ishkwāta na? Wégonen wa-aíáian? Wégonen ba-ondji-ijáian? Wégonen wa-ikkítóian? Wégonen wa-ikkítomagak iw? Kí da-gagwédjimigo na? Wégonen wa-gagwedjímiiian? Awénen omá éudād? Awénen ow wewakaíganid (wewígíwámí)? Awénen onow wemásiuaíganid? Wégonen ge-dódamang! Kí kikéndān na iw? Kí nóndaw ina? Kí níssitotárw ina? Kí mikwéndān ina? Kí kikénim ina? Awénen nendawābamad? Wégonen nendawābandaman? Wégonen ga-wanítóian? Wégonen wendji-nakwétansi-wau? Hā na kí da-mijíssi (give me), nindáissi, send me; bídawíssi, bring me; awíssi (lend me)? Awi-nādin; awi-náj. Géget, débwerwínagad. Niu débwe; débwetawíshin, Kawin āwánsinon; kí gí-waniim goshá. Ikkítom sa; kákiná ikkítówag. Nind āgonwétam; kawin nin débwetansin. Anishá dibádjimom; kégo débwetangen. Anishá kid ikkít tchi bāpiiau. Kí débwe-ton. Kawin kí débwetóssinon. Kí débwe; kawin kí débweSSI. E, nind ikkít. Kawin, nind ikkít. Wégonen dash kin ékkitóian? Kawin níngot; kawin gégo. Kí gí-gíwanímigo. Kégo pá-bige débwetawáken bemádisidjig. Awénen ga-dibádjimotók? Nind inéndam tchi dódamān; nin wí-dodam. Nin miurwéndam tchi ijiwébak iw; nin min-

wābandān. Kawin nin minwéndansī tchi ijwébak iw. Nin win, káwin níngot nind tkkitossi. Nawátch nin da-mino-dodam tchi mādjaiān. Nawátch nin da-minwéndam. Kid osāmidon.

LESSON XXXII.

Verbs ending in am, II. Conjugation.

Note 1. As verbs of the sixth conjugation ending in *an*, follow the second conjugation in all moods, tenses and participles, *except* in the *Indicative mood*, affirmative and negative forms, we shall now give full paradigms of the second conjugation.

Note 2. The verbs of the second conjugation are intransitive, and the characteristic vowel is *a*, to which the terminations are added.

Indicative Mood Subjunctive Mood.

<i>Present tense.</i>	<i>Imperfect.</i>	<i>Present.</i>	<i>Pluperfect.</i>
<i>m</i>	<i>naban</i>	<i>mān</i>	<i>māmban</i>
<i>m</i>	<i>naban</i>	<i>man</i>	<i>mamban</i>
<i>nī</i>	<i>moban</i>	<i>ng</i>	<i>ngiban</i>
<i>min</i>	<i>minaban</i>	<i>māng</i>	<i>māngiban</i>
<i>m</i>	<i>mzaban</i>	<i>meg</i>	<i>megoban</i>
<i>mog</i>	<i>mobanig</i>	<i>mowad</i>	<i>mowapan</i>
<i>m (Imp.)</i>	—	<i>ming</i>	<i>mingiban</i>
<i>mowan (2-3P.)</i>	<i>mobanin</i>	<i>minid</i>	<i>minipan</i>

Participles

Imperat.

<i>Present.</i>	<i>Imperfect.</i>
<i>mān</i> <i>māmban</i> <i>n</i>	

<i>man</i>	<i>mamban</i>	<i>nda</i>
<i>ng</i>	<i>ngiban</i>	<i>mog</i>
<i>māng</i>	<i>māngiban</i>	
<i>meg</i>	<i>megoban</i>	
<i>ngig</i>	<i>ngibanig</i>	
<i>ming</i>	<i>mingiban</i>	
<i>minidjin</i>	<i>minipanin</i>	

Paradigm. Indicative Mood.

Present tense.

Nind inéndam, I think
kid inéndám, thou thinkest
inéndam, he, she thinks
nind inéndámin, we think
kid inéndām, you, ,,
inéndamog, they,,,
inéndám, one thinks
inéndamowan, his (f. i. son) thinks.

Imperfect tense.

Nind inéndanában, I thought
kid inéndanában, thou thoughtst
inéndamóban, he thought
nind inéndáminában, we, ,,
kid inéndamwában, you, ,,
inéndamóbamg, they, ,,

inéndamóbanin, his, (f. i. son) thought.

Nin nānágatawéndam. (*naian-ang*) I meditate,
reflect.

Nanágatawéndamowin, (*in. pl. an*) medita-
tion, reflection.

,, *anijítam*, (*en..ang*) I abandon, give up,
discontinue.

,, *sэгéndam*, (*saieg..ang*) I fear, I am afraid.
Sэгéndamowin, (*in.*) fear, dread.

Nin sēgis, (saieg..id) I fear.

Sēgisiwīn, (in.) fear, fright.

„ *kashkēndam, (kesh..ang)* I am sad, sorrow-ful.

Kashkēndamowin, (in. pl. an) sadness, sorrow.

„ *wassitāwēndam, (wes..ang)* I grieve, am sorry.

„ *ossitāwēndam. (wes..ang)* I grieve, am sorry.

Wassitāwēndamowin, (in. pl. an) sorrow, grief.

Ossitāwēndamowin, (in. pl. an) sorrow, grief.

„ *pisīndam, (pes..ang)* I listen.

Pisīndamowin, (in. pl. an) listening.

„ *pagossēndam, (peg..ang)* I ask with hope, I hope.

Pagossēndamowin (in. pl. an), asking, request, hope.

EXERCISE.

Onijishin nainingótinong tchi nānágatawēndaman ged-iji-aiáian gi-ishkwā-bimádisiian. Swánganámíad o sāgítan mino nānágatawēndamowin, o jingen-dān dash iw matchi nānágatawēndamowin. Wégonen ged-ijitchigéian wābang kígijeb? Nin ga-nānágatawēndam. Ki-wī-mādja na? Endogwen; nin wī-nānágatawēndam. Jébá anijítamóbanig anokíwininiwag, káwin de-dibaamágosissiwag (they are not paid enough). Kínawa na ki wi-anijítām? Káwin nin wi-anijítansimin; ninawind sa nin de-dibaamágosimin. Ta-anijítamog na tchibakwéwininiwag? Endogwen. Aw anishinābe gi-baba-nānda-wéndjige gi-anijítam dash. Sēgisiwag binéshiiag, mi wendjisséwad. Ki bebéjigóganjin goshkokashki, nīndawátch káwin nin ga-bōsissi odábāning, máki-

ja ta-mādjibáirwe ki bebéjigóganjim. Winawa metchi-bimádisidjig ima odéirwang apiné sēgēndamog.

Aw enamiássig mojang wewéni píśindam gegikwenidjin mekatéwikwanáien; ganabátch ta-anámia. Nóngom kitchi kashkēndamog ogów kwiwisénsag gi-osāmisiwad, ta-ondji-ānimisiwag sa. Wī-wēbini-ge aw ketimágisid ikwe; éni-gok (strongly) wāssitawéndam gi-matchi-dódang, nóngom dash āpítchi gījēndam tchi āndjitod o bimádisiwin. Apégish géget āndjitod! Sēgisiwag wāwābigonódjiag wewib mādji-biáidiwag gégo nwāndamowádjin (when they hear something.) Mójang pagossēndamog, kégo anijitangégon! Nin pagossēndam Kijé-Manitó tchi mījid o jawéndjigéwin, gwaiak tchi bimádisiian bínish tchi niboian. Enamié-gagikwédjin mekatéwikwanáie, wewéni píśindan, kégo nibáken. Kitchi kashkēndam aw inini matchi ijiwébisinid odánan naningótinong māwí ondji iniw odánan. Wa-minowébinigédjig, ta-kitchi-ondji-kashkēndamog o bātā-dowinirwan. Aw ikwe āpítchi kitchi óssitawéndam, māwí gaie apiné gi-nibónid onidjánissénsan.

Those who are suffering in the bad fire (of hell) everlastingly are sorry and weep because they lived wickedly on earth. The drunkards and liars and impure will go into eternal fire and there they will weep day and night on account of their sins. The sinner should reflect how wickedly he lived and abandon his bad life (*o da-boniton o matchi bimádisiwin*). Whenever thou enterest the church take the holy water, make the sign of the cross and go and kneel down somewhere. Whilst thou art in the church pray from thy whole heart and listen well when the priest preaches; don't sleep whilst preaching is going on (*kégo nibáken megwa gegikwéngin*). An old Indian, called Nissimídana, used to sit on the floor near the door in the church at La

Pointe and smoke whilst the priest was preaching. When the singer sang in Chippewa he listened and wondered. He was a very old man. Dogs listen well at night; they bark when they hear or see anything (*gégo nwándamowádjín ké-ma gaie waiábandamowádjín*). They are very useful. Sometimes they bark too much so that one cannot sleep. Those two dogs hate each other and often fight together.

INTERMEDIATE EXERCISE.

If I had perhaps....	<i>wāmbānen</i>		<i>ssiwāmbānen</i>
„ thou hadst,,	 <i>wambanen</i>		<i>ssiwambanen</i>
„ he had „	... <i>góbanen</i>		<i>ssigóbanen</i>
„ we „ „	 <i>wāngibanen</i>		<i>ssiwāngibanen</i>
„ we „ „	 <i>wangóbanen</i>		<i>ssiwangóbanen</i>
„ you „ „	 <i>wégobanen</i>		<i>ssiwégobanen</i>
„ they,, „	 <i>wagóbanen</i>		<i>ssiwagóbanen.</i>

Note. The terminations of the negative form are like those of the affirmative with *ssi* placed before them.

Kishpin gīmodíssiwambanen, ki da-gi-ášhamin mishíminag, hadst thou perhaps not stolen, I would have given thee apples.

Api Joseph ijagóbanen ossaieian, o gi-kitchi-matchi-dodágon, when Joseph went to his brothers, he was treated by them very badly.

Api ga-migadiwágóbanen anishinābeg Kitchi-Mokomānag gaie, kitchi níbiwa gi-nissáwag, when the Indians and Americans fought each other, very many were killed.

Kishpin gīwanimóssiwégobanen, mákija ki da-gi-apiténimigówag bemádisidjig, if perhaps you had not lied, people would have esteemed you.

Kishpin geté-anishinābeg anámiawágóbanen, ganabátch nawátch da-gi-mino-ijiwébisiwag kīnawa

dash, if the Indians of ancient times had been Christians, perhaps they would have been better than you.

Webinansiwágóbanen Judáwininiwag Kijé-Manitó od ijitwáwin, káwin da-gi-banadjitchigádéssini od odénawíwa, had the Jews not rejected God's religion their city would not have been destroyed.

ORDINARY WORDS AND EXPRESSIONS.

Osām ki kijíwe. Kid ombígis. Kégo ningot ikki-tóken. Bisán abig; osām kid ombígisim. Ki kikénima na aw intni? Nin gi-wābama, káwin dash wíka nin gi-ganouássi. Nin wauénima ejíuikásod. Anótch babamádjimowin nin gi-nondāu. Káwin apítendágwassinon tchi dajíndamíngíban. Ki pagosénimin tchi ojítámawíian iw (to make that for me). *Mígrwetch mino dódawíian. Osām ki mino dodaw. Káwin wíka nin da-gashkitóssin osám tchi mino dódónan* (or *dódonāmban*). *Géget ki kitchi kijewádis. Osām ki kotáglín. Osām kid anokíin. Géget nin minwéndam tchi dódamān iw; tchi ojítónān iw* (to make that for thee.) *Aníndi ejálan? Aníndi ga-ijáwad? Wássa nin wí-ija. Bésho nin wí-ija. Nin gíwe; endaiān nind íja. Gíwe; (endad íja). Gíwéwag; endáwad íjágag. Osām ki kijíka; osám kijíkágag. Apítchi na ki wewíbishka? Agámíng íjádá (ájawaóda); ájagagákoda* (on foot on the ice.) *Pindigéda. Sāgaanda. Niud akwándawe. Nin nissándawe. Omá nakakéia íjádá. Wédi nakakéia íjágag. Oktchinikamang nakakéia íja; káwin namándjiiikamang nákakéia íjássi. Gwaiák ani-íján. Ajegábawin pangí.*

Ajégíwen. Omá aían, kégo mādjáken. Aníndi wéndjibáian? Endáian nind óndjiba. Endaiān nind óndjiba. Nijishé (nimishóme) endáwad nind óndjiba. Ondáshán; bí-mādjan, bí-íjan omá. Wédi

ijan, mādjan. Bī-nāsikawtshin. Widábimishin. Bī-widjiwishin. Widjigábawitawtshin omá. Bī-nāsikan ishкотé; bī-awasori (come warm thyself.) Béká; nogigábawin nákawé. Ki ga-bīin. Būtshin omá. Pakákonan ishkwándem, wassétchigan. Nin wī-gī-we nóngom; wābang mínawa nin ga-bī-ija. Gibá-kwáanda ishkwándem, wassétchigan, Nin gagánso-ma tchi mādjad.

LESSON XXXIII.

*On the Subjunctive and Imperative moods,
as also the participle, affirmative form,
of the second conjugation.*

Subjunctive mood.

Present tense.

Kishpin inéndamān, if I think.
„ inéndaman, „ thou „
„ inéndang, if he she „
„ inéndamāng, if we „
„ inéndameg, „ you „
„ inéndamowad, „ they „
„ inéndaming, „ one „
„ inéndaminid, „ his (f. i. son) think.

Pluperfect tense.

Kishpin inéndamāmban, If I had thought.
„ inéndamamban, „ thou had „
„ inéndángiban, „ he „ „
„ inéndamāngiban, „ we „ „
„ inéndamēgoban, you „ „
„ inéndamowápan, if they „ „
„ inéndamíngiban, „ one „ „
„ inéndaminípan, if his (f.i.son) thought.

Note. As the participles have the same *terminations* as the subjunctive mood, except the third person plural and the Second-third person, we will give only those last named terminations; participles have the "Change".

Present tense.

Subj. *inéndamowad*, If they thought.

Part. *enéndangig*, those who think.

Subj. *inéndaminid*, if his (son) think.

Part. *enéndaminídjín*, his (son) who thinks.

Pluperfect resp, imperfect tense.

Subj. *inéndamowápan*, had they thought.

Part. *enéndangíbanig*, they who thought.

Subj. *inéndaminípan*, had his (f. i. son) thought.

Part. *enéndaminípanin*, his (son) who thought.

Imperative mood.

Inéndan, think (thou.) (*Inéndamókan*).

Inéndamog, think (ye). (*Inéndamóiog; inéndamó-
keg*).

Inéndanda (Sixth Conj. *nda & ndanin*) let us
think.

Nin sāgaam, (*saiagaang*) I go out.

„ *songéndam*, (*swan..ang*) I strongly think,
resolve.

Songéndamowin, (*in. pl. an*) strong thought,
firm resolution.

„ *āgonwétam*, (*aiag..ang*) I contradict, protest,
disobey.

Agonwétamowin, (*in. pl. an*) contradicting,
protesting, disobedience.

„ *gijéndam*, (*gaj..ang*) I resolve.

Gijéndamowin, (*in. pl. an*) a resolution.

„ *jajlbitam*, (*jej..ang*) I will not listen, I will
not obey.

Jajíbitamowin, (in. pl. an) unwillingness to obey, stubbornness.

Nin bōnéndam, (bwan-ang) I cease to think on something, I forget.

Bonéndamowin, (in. pl. an) forgetting, forgiveness, pardon.

EXERCISE.

Pagidiníshin tchi sagaamān (let me go out) *nin wī-gīwe Ninidjánissag nijikéwisíwag bakadéwag dash, nin wī-awi-tchibákwe tchi wissiniwad Songéndamog na ogow intniwag tchi bonitówad ishkotéwábo? Mi ékkitówad. Kishpin méwija sōngéndamowápan káwin da-gi-gibakwaigásossíwag. Minikwéwin mi wéndji-aíáwad gibákwaodíwigámigong. Swangéndangig eta o bonitonáwa matchi minikwéwin, igíw dash jaiágwéndangig waíba o ga-jāgodjitgonáwa iw matchi inéndamowin minawa mano tchi minikwéwad. Anin wa-gijéndaman? Nin gijéndam tchi āndji bimádisiīān. Apégish ganawéndaman iw gijéndamowin. Aw wesāmisid kwíwisens mo jag jījībitam, gégo ékkitoiānin; ta-ānimtsi; aníndi bashanjéigan? nin wī-bashanjéwa. Apégish bonéndamar ga-ijítchiged; mákija kitchi ondjí kashkéndam gi-jījībitang. Segéndam na ikwé nijiké tchi gíwed? Géget sa sēgéndam, bataínowag matchi iníniwag.*

Meno-inéndangíbanig aking ta-kāgige-minawánigósíwag gíjigong, metchi-inéndangíbanig aking, ta-kāgige-kotagitówad anámakamig. Gijéndamégo-ban, tchi wī-mino-ganawénindisoieg, kawin ki da-gi-matchi-ijítchigéssim. Endasso-kígijeb wénishkáiegon gijéndamog tchi wī-ojíndameg kákiná bátádówinan minik eji-gashkitoiég. Anin ga-nagamówad anjéníwag gi-nígíid Jesus? Kitchitwāwendágosi Kijé-Manitó ishpming gíjigong, ta-wanákiideewag dash aking meno-inéndangig, mi ga-iji-nágamówad,

mi dash minawa neiáb gi-ijáwad gíjigong. Iní niwídog, ambéssano ijáda kíð ogimáminan aiáko-sid; ta-kitchi-minwéndam dash ki mino ogimáminan. Gégo wa-mígiwéianin, mójag wenijíshing gego mígrwen, gónima bisikáganan, gónima makísinan, gónima wáboian, gónima gaie anótch midjim. Káwin da-gi-bápiissi aw ikwi api ga-kash-kéndaminid o nabéman. Nosse, jawéndan níiáw, mi ga-iji.1 bējig Mashkī-Sibing daji-anishinābe; ningwiss ketimágisid o bamiton níiáw nind apénimon kiiáw tchi jawéndaman níiáw. Nidji, nin ga-jawéndān kiiáw, nijo-dibatganeg bī-nādin wiíáss, gaie kokósh, gaie pakwéjigan. Mígrwetch, nosse, mígrwétch iw jawéndaman níiáw, ka wika nin gawanéndansi eji-mino-dodawíian.

When did those men quit working? They quit at noon. Will they begin again? I don't know. Is your father sick? Yes, he is sick; he has consumption (*ossóssodamowápine*, or *miniwápine*). Had he taken good care of himself he would not be sick. He gave himself (*o gi-minidison*) his sickness because he walked too much in the snow when making sugar (*gi-iskigamísiged*). Some persons have a strong will, others have a weak will. They give up quickly when working hard. Who are those that are going out? I don't know. What do they resolve to do? They resolve to go to the store near the road to trade there. When will they come here again? I don't know. Who built that nice house? I don't know. Thou dost not know much. I know as much as thou knowest. Where are those good women? I don't know. Perhaps they are in the store. Did the rich man give some books? He gave much provision and clothing, but no books. Are his sons as kind as their father? They are not very kind-hearted.

RESUME.

Anindi kid abádjinánnin? Omá atéwan. Ki gi-mikanáwan na kid anítivan? Kawin mashi nin gi-mikanstmin nind anitinánnin. Kid inéndam ina tchi wī-odápinaman katolik anamiéwin? Nind inéndam sa. Aw inini o wī-odápinān Méthodist anamiéwin. Anin ejinikádeg jāganáshimówining aiá-gonwétangig od anamiéwiniwa! Mi sa ejinikádeg Protestant religion. Méwija bātainogwában Otchipweg omá miníssing tchāginégwában dash, nóngom kitchi pángiwágtsiwag. Ki gi-wābamárwag na nin mokodássowininímag (my carpenters)? Káwin níngotchi nin gi-wābamássiwánanig. Akosi ninoshé; ta-ondjinédog od ākosiwin. Mi aw nindángwe, aw dash ikwe mi nínimoshé. Kawin wika nin gi-wābamássig nimishométag, kawin gaie nijishetá. Mi aw nidjikiwé, aw dash óshkinigikwe mi nind awéma (my sister a male speaking). Ininiwidog kawin ki kíkénimigóssim; kawin sa wika ki gi-wābamigóssim. Nóssinan, ki wī-windamágo gégo ketchikashkendágwak; mi sa, sésika gi-nibod tibikong ki máma endaiāng Nóssiban mino ininiwiban, nīngaiān gaie mino ikwéwiban; agáwa nin gasikwénimá; méwija gi-nibórwag neiénj. Káwin nin nōndansin kid inwéwin osām nin gāgibishé. Nin wābandama wewéni, kawin dash nīn mino nōndamássi. Kishpin wēbinameg Kijé-Manitó od anamiéwin, ki kitchi manjitchigem. Nidji, ki nishkádisitaw ina? Kawin ki nishkádisitossinon. Awégwen idog ga-banádjitogwen nin dassonáganinánin (traps), (waniiganinánin or oniiganinánin)? John o gi-banádjitonádogénan. Awégwen ga-nibágwen omá? Awégwen. Awénénan ga-awi-wābamádjín noss? Mashkikiwintniwan o gi-wābamadogénan. Nin gi-mikánan nij biminákwanan gaie nin gi-mikawag nisswi joniiánsag. Kawin wika nanáगतawéndansi

aw ikwe gégo wa-ijttchigédjin. Ki gi-anijítam ina? Ka mashí; wābang nin gad-anijítam. Meka-tewikwanáie ākosi, kiwe. Kid inéndam ina tchi an-ámíáian? Kawin nóngom mashí; panima nin gad-anámíámidog.

LESSON XXXIV.

On the negative form of the second conjugation.

Note. The *whole* negative form of the second conjugation is like that of the first conjugation, *except the negative imperative mood* and that instead of the characteristic syllable *assi*, we have *ansi* in the second conjugation; the *n* in *ansi* is but slightly sounded. However, to show the similarity between the negative forms of the first two conjugations, we will give a few examples:

I Conjugation.

<i>Kawin nin nibássi,</i>		
„ <i>ki nibássi,</i>		
„ <i>nibássi,</i>		
„ <i>nin nibássímin,</i>		
„ <i>ki nibassim,</i>		
„ <i>nibássiwag,</i>		
„ <i>nibássim,</i>		
„ <i>nibassiwān,</i>		

II Conjugation.

<i>Kawin nind inéndansi,</i>		
„ <i>kid inéndansi,</i>		
„ <i>inéndansi,</i>		
„ <i>nind inéndansímin,</i>		
„ <i>kid inéndansim,</i>		
„ <i>inéndansiwag,</i>		
„ <i>inéndansim,</i>		
„ <i>inéndansiwan.</i>		

Subjunctive mood.

<i>Kishpin nibássiwān,</i>		<i>Kishpin inéndansiwān,</i>
„ <i>nibassiwān,</i>		„ <i>inéndansiwan,</i>
„ <i>nibássig,</i>		„ <i>inéndansig,</i>
„ <i>nibássiwāng,</i>		„ <i>inéndansiwāng,</i>

<i>Kishpin nibássiweg,</i>		<i>Kishpin inéndansiweg,</i>
„ <i>nibassigwa,</i>		„ <i>inéndansigwa,</i>
„ <i>nibássing,</i>		„ <i>inéndansing,</i>
„ <i>nibássinig,</i>		„ <i>inéndansinig.</i>

Present tense.

Subj. *inéndansigwá*, if they 'don't think,
 Part. *enéndansigóg*, they who „ „
 Subj. *inéndansiníg*, if (f. i. son) does not think,
 Part. *enéndansinigón* his, „ „ „ who, „ „ „

Imperfect resp. Pluperfect tense.

Subj. *inéndansigwában*, had they not thought,
 Plup. *enéndansigóbanig*, they who thought not,
 Subj. *inéndansinigóban*, if (f. i. son) had not
 thought,
 Part. *enéndansinigóbanin*, his (f. i. son) who
 thought not.

Note. All the other terminations of the *participles* are the same as those of the *corresponding subjunctive mood*; the participles always have the Change.

Negative Imperative mood.

Kego inéndangen, do not think (thou)
 „ *inéndangégon*, „ „ „ (ye)
 „ *inéndansída* (VI Conj. in plural *ansidanin*)
 let us not think.

Nin dēbwétam, (*daiebwetang*) I believe, I obey.
Dēbwétamowin, (*in.*) belief, the act of believ-
 ing, obedience.
 „ *missawéndam*, (*mes..ang*) I covet, I wish to
 have something.
Missawéndamowin, (*in.*) covetousness, avidity.
 „ *nandawéndam*, (*nen..ang*) I desire.
Nandawéndamowin, (*in. pl. an*) desire.

Nin wissagéndam, (was..ang) I suffer bitterly.

*Wissagéndamowin, (in) great, bitter suffer-
ing.*

*„ kotagéndam, (kwet..ang) I suffer, I am in a
painful trouble; (kotagendamowin).*

EXERCISE.

*Aw animósh agázwa pagidanámo, kotagéndam,
mano pashkiszáda tchi ishkwa-kotagéndang. Aná-
makamió endanákisódjig kitchi wissagéndamog, kā-
grégkamig ta-kitchi-wissagéndamog, ka wika, ka
wika ta-iskwa-kotagéndansíwag. Anishwin déb-
wétansíwan? Kid osámis, ki kiwanis gaie, mi wendji-
déb-wétansíwan. Onijishin déb-wétamowin, mánádad
dash déb-wétansíwin. Anin nendawéndamíowad og-
ow ikwéwag? O nandawéndanáwa na gégo ge-mí-
djiwad? Kawin wissiniwin o nandawéndansináwa,
agwíwínan sa o nandawéndanáwan. Awénénag wí
ka ga-missawéndansigog? Mi sa igíw iníníwag.
Kawin wíka missawéndansíwag; minwéndamog ki-
timágisíwad. Aniníwapi ge-boni-kotagéndamán?
Endogwen. Kégo anijítangégon; mojak mīgáda-
mog ki matehidéwíniwa, ki maminádisíwíniwa, ki
matchi inéndamowíníwan gaie; kégo bápish anijí-
tangégon minik ge-bimádisiieg, igíw, aianijítánsi-
gog ta-jágódjiiwéwag. Kawin da-gi-kotagéndansi
aw oshkínawe minikwéssigoban ishkotéwábo.*

What art thou making? I am making a boat,
which I can use, when I go to Sault Ste. Marie.
When wilt thou start? I don't know. Perhaps I
will start next Thursday. Do those poor people
need anything? They need, clothes, flour, pork,
tea, sugar and many other things (*gaie anótch
gégo bakán.*) Do not those children wish for
something? They wish for candy and playthings.
Why don't they wish for something better? (*wé-
gonen wendji-missawéndansigwa gégo nawátch we-*

nijishininig?) They act act as children (*abinódjī-ing ijīwébisiwag.*) Are your children disobedient sometimes? They do not always obey. Those who have never been poor do not know what poverty is (*ejīwébak kitimāgisiwin*). If the martyrs (*anamiéwin ga-onджи-(nissindjig) nanindjig*) had not suffered so bitterly on earth, they would not be so happy now in heaven. When will we go to those poor Indians? They suffer much; they are very poor; they need food and medicine, and bed-clothes (*nibāganiginan*) and blankets (*wāboiānan*). Who is willing to give these things? I, will give some meat and bread and flour; John will give potatoes and rice; and his wife will give medicine, a bedstead, some sheets and blankets. She is very kind, indeed. Who will come and get all these things? My children will come and get them.

INTERMEDIATE EXERCISE.

We....thee- <i>Ki.....igo</i>		<i>Kawin....ki igossi</i>
We....you-,,.... <i>igom</i>		,, ,, <i>igossim</i> .

Note. The contracted terminations are: *ago, aogo, eogo; agom, aogom, eogom; agossi, aogossi, eogossi; agossim, aogossim, eogossim*.

Ki wābamigo, we see thee.

Kawin ki nondāgossi, we do not hear thee.

Ki nandonéogom, we are looking for you.

Ow ki wāwindamāgom, we promise you this.

Jesus, ki ga-babāmitāgo, Jesus, we shall obey thee.

John, kawin ki sāgiigóssi, John, we do not love thee.

Kawin ki ga-mādjīnājaogóssim, we shall not send you away.

Ki ga-kotagiigom, we shall make you suffer.

Charles, kid anónigo tchi anoklian. Ki wīndamagó iw debwéwin, kawin ki wi-gíwanimotágossi. Nidji, ki débwetágo. Kid inénimigom kíkinoamáding tchi ijaieg (we want you to go to school). Ka wika ki ga-waiéjimigóssi. Ow ki wāwindamágom; nanwábik ki ga-dibaamágom. John, wābang ki ga-dibaamágo, nóngom gíjigak dash káwin ki ga-dibaamágóssi. Ki ga-mínigo jángasswi (9) masináganan. Kawin ki wi-kolágigóssi.

We paid thee day before yesterday. If thou workest well, we shall pay thee next Saturday evening six dollars. We are looking at you, boys. We shall whip you, if you behave badly. We like thee (*ki minwénimigo*) and we employ thee to work. We shall pay thee in full (*ki gad-ajénamágo*). We did not beat you; we struck you only once. We promise you that we shall go home immediately. Father we call you to go to a sick woman; we shall go with you (*ki ga-widjīwigo*). The woman is very sick; she will not live long.

ORDINARY WORDS AND EXPRESSIONS.

Mi tibishko tchi dagwishing, kema gaie tchi dagwishinsig (it is all the same whether he comes or not.) Ki wikwatchitamas tchi bashanjeogóian. Kinawa nind ondji kitimágis. Anamiéwin ki gad-ondji-jawendágos. Anamiéwin gi-ondji-matchi-dodawág. Windamawishig enéndameg, endódameg. Nebongin ijinágosi; aiakosingin kid ijinágos (thou lookest sick); neshkadisingin iji gijwéwag. Bejig bāpi, bejig dash māwi. Anind daniwag anind dash kitimagisiwag. Bejig nijiwad (one or the other) ta-bī-ija omá. Bejig endashiwad ta-bōsi. Nin nitá-mindjimendān gego; kawin waiba nin ga-wanendansin. Nawatch win jawendágosi kin dash. Nawatch John nibwaka, Paul dash. Anin minik ga-inagindamagóian ow pashkísigan? (how

much hast thou been charged for this gun?) *Nawatch níbiwa William gi-inagíndamawa* (William was charged more.) *Kawin nin wi-mādjássi tchi bwa ganónag. Nawatch nibwaka, cji-danid dash. Epitchi nibwakad mi epitchi danid. Eji-jawcndá-gosiiān mi eji-jawendágosiiān gaic kīn. Eshkam gagibishé eji-gikad* (the older he grows, the deaf-er he is). *Eshkam gágibadisiwag auo kikinoáma-windwa* (the more they are taught, the more they are ignorant.) *Eshkam nin mino aia anokti-ān. Ged-apitch-mino-ijiwébisiān, nin ga-sāgiigo. Kawin nin de-danissi ge-gishpínadoiāmban izv. Kawin ki ga-de-kikinoámarwassī. De-apitisi (tchi) ge-dibéuindisod, ge-bamiídisod gaic. Nawatch non-gom waíba gi-dagwíshinog, eji-dagwíshinowad iko.*

LESSON XXXV. .

The third Conjugation.

Note 1. To the third conjugation belong all intransitive verbs, which end in *an*, *in*, or *on*, in the third person, singular, present tense, indicative mood, affirmative form, f. i. *dagwíshin*, he arrives, *mángidon*, he has a large mouth. *Nin dēwipikwan*, I have pain in my back.

Note 2. In this conjugation we cannot distinguish a characteristic vowel, as in the other conjugations. The terminations are added to the last syllable of the root, which is either *an*, *in*, or, *on*.

<i>Ind. present</i>	<i>Imperfect</i>	<i>Subj. pres.</i>
<i>an, in, or on</i>	<i>inában</i>	<i>ān</i>
" " " "	<i>inában</i>	<i>an</i>

<i>an, in, or on</i>	<i>óban</i>	<i>g</i>
„ „ „ „ <i>imin</i>	<i>iminában</i>	<i>āng</i>
„ „ „ „ <i>im</i>	<i>imwában</i>	<i>eg</i>
„ „ „ „ <i>og</i>	<i>óbanig</i>	<i>owad</i>
„ „ „ „ <i>im</i>		<i>ing</i>
„ „ „ „ <i>on</i>	<i>obanin</i>	<i>inid.</i>

<i>Subj. Imp.</i>	<i>Part. pres.</i>	<i>Part. Imp.</i>	<i>Imperative.</i>
<i>āmban</i>	<i>ān</i>	<i>āmban</i>	
<i>amban</i>	<i>an</i>	<i>amban</i>	<i>in (okan)</i>
<i>giban</i>	<i>g</i>	<i>giban</i>	<i>og</i>
<i>āngiban</i>	<i>āng</i>	<i>āngiban</i>	<i>da</i>
<i>égoban</i>	<i>eg</i>	<i>égoban</i>	
<i>owápan</i>	<i>gig</i>	<i>gíbanig</i>	
<i>ingiban</i>	<i>ing</i>	<i>ingiban</i>	
<i>inipan</i>	<i>inidjin</i>	<i>inípanin</i>	

Present, Indicative.

Nin dagwíshin, I arrive
ki dagwíshin, thou „
dagwíshin, he „
nin dagwíshinimin, we arrive.
ki dagwíshiním, you arrive
dagwíshinog, they „
dagwíshiním, one „
dagwíshinon, his (f. i. son) arrives.

Imperfect tense.

Nin dagwíshininában, I arrived
ki dagwíshininában, thou „
dagwíshinóban, he „
nin dagwíshiníminában, we „
ki dagwíshinimwában, you „
dagwíshinóbanig, they „

dagwíshinóbanin his (f. i. son) arrived.

Nin dagwíshin, (*deg..g*) I arrive.

Nin pangtishin, (pen..ing) I fall.

„ *pangissiton, (pen..od)* I let it fall, I drop it,
I lose it.

„ *agódjín, (eg..ing)* I hang, I am up some-
where.

„ *agódon, (eg..od)* I hang it up, I put it
somewhere.

„ *minóshin, (men..ing)* I lie comfortably.

„ *āndjishin, (aian..ing)* I lie down otherwise,
or elsewhere.

„ *mānóshin, (maian..iug)* I lie uncomfortably.
badly.

„ *twāshin, (twaiashing)* I break through the
ice.

„ *ojáshishin, (wej..ing)* I slide, or glide.

„ *mángidon, (mengidong)* I have a large
mouth.

„ *osānidon, (wes..ong)* I speak too much.

„ *danānagidón, (endanágidong)* I talk, chat,
prattle, in a certain place.

Danānagidónowin, (in.) talking somewhere.

„ *mishidon, (meshidong)* I have a long beard.

„ *āpitchishin, (aiapitchishing)* I fall hard.

„ *giuwáwedon (gen..ong),* I have a long beard.

„ *takwáwedon (tek..ong)* „ „ „ short „

EXERCISE.

*Pitchināgo nībiwa ānishinābeg omá odénang gi-
dagwīshinog; anind dash wābang gónima awass-
wābang ta-dagwīshinog. Agáwa bīmossé aw aiáko-
sid ikwe, pangtishin. Megwa gi-bīmosséwad níkw-
waming ānind pangtishinóbanig; minawa anind o-
jáshishinóbanig, ānind dash mindimóietag gaie á-
kiwésiiag apitchishinóbanig. Géget sánagad tchi bi-
mosseng oshki-níkwaming (it is indeed difficult
to walk on new ice.) Aw aiákosid ikwe éniwek
minóshin, aw dash inini kitchi mānóshin. Ta-*

twāshinog abinódjiiag, kishpin níkwaming odámi-nowád (if they play on the ice). *Babaméndamamban kiiáw, kawin ki da-gi-pangishinsi. Ojáshishinog kwiwisénsag gaie ikwesénsag wedáminódjig níkwaming. Igiw oshkinaweg osāmidonog. Aw ikwe mo jag matchi-babá-danānagidón. Anind waia-bishkiwédjig* (whites) *kitchi mīshidonog, nabe-ma-nishtānishing iji mīshidonog. Jesus nisso-dibaigan gi-agódjin tchibaiátigong.*

Those children will fall into the water (*nibí-kang*) if they play near the water. Long ago two Indians broke through the ice near Bayfield. Did they get drowned? (*gi-nissábawéwag na?*) One got drowned, the other saved himself (*o gi-bimádjiton wiáw*). Do those bad men love religion? No, they hate it; they never go to church.

INTERMEDIATE EXERCISE.

Thou....me <i>ki</i> (root of verb)	<i>kawin ki.....issi</i>
You....me <i>ki....in</i>	,, ,, <i>issim</i>
Thou, you....us <i>ki....imin</i>	,, ,, .. <i>issimin</i> .

Note. The contracted forms for verbs ending in *āwa* (*aowa*), *ēwa* (*eowa*) are *a*, *aom*, *aomin*; *e*, *eom*, *eomin*; *aossi*, *aossim*, *aossimin*; *eossi*, *eossim*, *eossimin*. Verbs ending in *ana*, *ona*, and many in *ina*, change *n* into *j*, e. g. *j*, *jim*, *jimin*; *jissi*, *jissim*, *jissimin*.

Ki wābam, nin dash kawin ki wābanitssinon, thou seest me, but I do not see thee.

Kawin ki wi-pisindawitssi, thou wilt not listen to me.

Kawin na ki gi-nōndawitssi? Didst thou not hear me?

Ki gi-pakité nishtigwáning. Thou didst strike me on the (my) head.

Ki gi-matchi-dódawim. You have treated me badly.

Kawin wika gégo ki gi-míjissim. You never gave
me anything.

Ki wī-anój na tchi anókitónan? Dost thou wish to
hire me to work for thee?

Nijwābik eta ki gi-mij. Thou didst give me only
two dollars.

Kawin ki gi-dibaámazwissimin. You did not pay
us.

Nosse, osām enigok ki gi-bashanjé. Father, thou
didst punish me too severely.

Ki wi-gīwenájaomin na? Wilt thou order us
home? send us back home?

Thou dost not see or hear me. Thou didst not pay me. You have treated us badly. You heard us and you listened to us. We were hungry and you have given us nothing to eat. You do not love us. Thou dost not respect me (*kawin ki manadjiissi.*) Lord, thou hast given me life and health. You did not thank me. Thou hast not fully paid me. Thou hast not told me anything. You have promised us to work. You have done me great wrong. Thou didst see us yesterday at Church. Thou hast not spoken to me for a whole year (*Kabe-kikinónowin kawin ki gi-ganojissi*). Dost thou send me to the store? Didst thou pay me five dollars? You have promised us many things. You have not thanked us.



LESSON XXXVI.

The subjunctive and imperative moods; also the participles, affirmative form, of the third conjugation.

Subjunctive Mood.

Present tense.

Dagwishinān, if, that, I arrive.
dagwishinan, „ „ thou arrivest
dagwishing, „ „ he arrives
dagwishināng, „ „ we arrive
dagwishineg, „ „ you „
dagwishinowád, „ „ they „
dagwishining, „ „ one arrives
dagwishininid, „ „ his (f.i. son) arrives.

Pluperfect tense.

Dagwishināmban, had I arrived
dagwishinambam, hadst thou „
dagwishingiban, had he „
dagwishināngiban, „ we „
dagwishinégoiban, „ you „
dagwishinowápan, „ they „
dagwishiningiban, „ one „
dagwishininípan, had his (f. i. son) arrived.

Note. The terminations of the participles are the same as those of the corresponding tenses of the subjunctive mood, with the exception of the *third person plural* and the *Second-third Person*; the participles have *always* the Change.

Present.

Subj. *dagwishinowád*, if they arrive
 Part. *degwishingig*, those who „

Subj. *dagwishininid*, if his..arrives
Part. *degwishininidjin*, his...who arrives.

Imperfect.

Dagwishinowapan, if they had arrived
degwishingíbanig, they who arrived
dagwishininipan, if his..had arrived
degwishininípanin, his..who arrived.

Imperative mood.

Dagwishinin, (*dagwishinokan*) arrive, (thou)
dagwishinog, (*dagwishinokeg*) „ (ye)
dagwishinda, let us arrive.

Nin bisánishin, (*bes..ing*) I lie still.

„ *mamíshanówe* (*mem..ed*) I have whiskers.

„ *gidiskákogádéshin*, (*ged..ing*) my leg is dislocated.

„ *gidiskákonikéshin*, (*ged..ing*) my arm is dislocated.

„ *gidiskākonikēta*, (*ged..ad*) my arm is dislocated.

„ *gidiskákosidéshin*, (*ged...ing*) my foot is dislocated.

„ *gidjābishin*, (*ged..ing*) I hurt my eye, falling to the ground.

„ *gidān*, (*gedang*) I consume it, eat it all.

„ *gibiskwe*, (*gebiskwed*) I am hoarse.

Gibiskwéwin, (*in.*) hoarseness.

„ *gibíssagáje*, (*geb..ed*) I am constipated, I am costive.

Gibíssagajéwin, (*in*) costiveness, constipation.

EXERCISE.

Aniniwapi ge-dagwishinowád kimisséiag? Endogwen; mákija wābang ta-dagwishinog. Anin api ge-dagwishing kóssinan? Ta-dagwishin kóssinan nóngom onágoshig. Aníshwin bisanishínsiwan? (why don't you lie still?) Kawin nin gaskkitóssin

tchi bisánishinān, osām nin mánóshin, osām gaie nin mǎnji aia. Ki gi-pakitéshin ina gi-pangishinan? Géget nin gi-pakitéshin, nin gi-gidiskákoni-késhin, nin gi-gidiskákogádéshin gaie; nin kitchi kotagéndam. Nindawátch omá bi-jūngishin, nawátch ki ga-miuóshin. Aw inini gi-gidjábishin gi-pangishing, o kitchi ākosin bėjig oshkinjig. Kawin minotágosíssi aw gegikwed, kitchi gibiskwe, agáwa gígito. Géget mǎndádad gibiskwéwin (truly hoariness is a bad thing.) Anin eji-aiad nóngom aw aiákosid? Kawin āpítchi mino aiássi, keiábi gibis-ságáje (he is yet constipated). Da-minótchige odd-piung jábosigan. Kwiwisens? bisán aian! Kid ombígis (thou art noisy).

Go away! Don't ever come here again. We hate thy way of living (*nin jīngendámin kid iji-wébisiwin*). Thou art a hypocrite (*kid anante-kás*), thou art a liar (*ki gagiúawíshk*), thou art a gambler and a drunkard. Go away, don't ever come here again! We hate thy preaching; thou dost not what thou preachest; thou art a hypocrite. I am not a hypocrite, I try to do what I preach. Those men and women talk too much, I hate to hear their words (*nin jīngitawag*) Is that man sick? Is he costive? If he is costive he should take purging-medicine. Why did those men fall? They had drank too much whisky and beer, therefore they could not walk straight, and therefore they fell into the mud (*ajishkikang*.)

INTERMEDIATE EXERCISE.

Animate object.

We....it, <i>min</i>		<i>kawin....ssimin</i>
„them, <i>min</i>		„ssimin
You....it, <i>uáwa</i>		„ssináwa
„ .them, <i>náwag</i>		„ssinúwag
they...it, <i>náwan</i>		„ssináwan
„ .them, <i>uáwan</i>		„ssináwan

Nind apénimómin Debéndjiged. We hope in the Lord.

Kawin kid apénimossináwa. You do not hope in him.

Kwiwisénsag níbiwa mshimínan o gi-gimodináwan. The boys stole many apples.

Níbiwa. opínin o gi-atáwendáwan. They sold many potatoes.

Kawin na ki wi-awíiwéssináwag kí mindjikáwáni wag? Will you not lend your mittens?

Anishinābeg o ga-nādináwan opínin gaie pakwéjiganan. The Indians will go and get the potatoes and bread.

Kawin ki ga-mígiwéssímin kokósh, kawin gaie pakwéjiganan. We will not give pork nor bread.

Kawin keiábi o manitokéssináwan masinínin. They don't worship any longer idols.

Did you go to that sick man? We did not go to him yet, but to-morrow we will go to him. Did thy children steal my apples? They did not steal them. Did we fetch our kettles and bread? We fetched bread, but we did not fetch our kettles. Did thy children borrow my kettle and saw (*kishkibodjigan*)? They did not borrow them. Did we donate (give) money (*jóniia*)? We did not give any money, but we gave pork and bread and clothes. Did your parents (*ki kitistimíwag*) borrow money? Yes, they borrowed one hundred dollars (*ningotwák dasswábik jóniian*.) Did you give fifty dollars? (*nānimídana dasswábik?*) No we gave only ten dollars (*midāsswábik*). Do the pagans hope in God? They do not hope in God, they hope in the Indian religion.

LESSON XXXVII.

The negative form of the third conjugation.

Note. The terminations of the negative form of this conjugation are the very same as those of the *first conjugation*. They are added to the characteristic syllable *si* (*ansi*, *insi*, *onsi*). The only exception to this rule is the *imperative mood*, which is the same as that of the *second conjugation*,

Indicative Mood.

<i>Present.</i>	<i>Imperfect.</i>
<i>Kawin nin dagwishinsi</i>	<i>sinában</i>
„ <i>ki dagwishinsi</i>	<i>sinában</i>
„ <i>dagwishinsi</i>	<i>síban</i>
„ <i>nin dagwishinsímin</i>	<i>siminában</i>
„ <i>ki dagwishinsim</i>	<i>simwában</i>
„ <i>dagwishinsíwag</i>	<i>síbanig</i>
„ <i>dagwishinsim</i>	
„ <i>dagwishinstwan</i>	<i>síbanin</i>

Subjunctive Mood.

<i>Present.</i>	<i>Pluperfect.</i>
<i>Kishpin dagwishinsiwān</i>	<i>siwāmban</i>
„ <i>dagwishinsiwan</i>	<i>siwamban</i>
„ <i>dagwishinsig</i>	<i>sigóban</i>
„ <i>dagwishinsiwāng</i>	<i>siwāngiban</i>
„ <i>dagwishinsiweg</i>	<i>siwégoban</i>
„ <i>dagwishinsigwa</i>	<i>sigwában</i>
„ <i>dagwishinsing</i>	<i>singiban</i>
„ <i>dagwishinsinig</i>	<i>sinigóban.</i>

Part. Present

Part. Imperfect

degwíshinsigog
degwíshínsinigon

sigóbanig
sinigóbanin.

Imperative.

Kégo dagwíshingen, | *gégon, nsida.*

Nin mángidon, (mengidong) I have a large
mouth.

„ *agássidon, (eg..ong)* I have a small mouth.

„ *wínidon, (wanidong)* I have a dirty mouth.

„ *bínidon, (banidong)* I have a clean mouth.

„ *míshidon, (meshidong)* I have a beard a-
round the mouth.

„ *páshkodon, (peshkodong)* I have no beard.

„ *bitákosidéshin, (bet..ing)* I knock my foot a-
gainst something.

„ *bitákonindjishin, (bet..ing)* I knock my hand
or finger against something.

„ *bitákondibéshin, (bet..ing)* I knock my head
against something.

„ *bitákogidígweshin, (bita..ing)* I knock my
knee against something.

„ *assokwéshin, (aias..ing)* I lean or lay my
head on, against something.

„ *asswáshin, (or asswíshin)* I am leaning on
some object.

„ *ātwáshimon, (aiat..ong)* I lean against some-
thing, standing.

„ *mitákoshin, (met..ing)* I lie hard, on a hard
bed, etc.

„ *ánimikwíshin, (pron. animikoshin) (en..ing)*
I am lying on my belly.

„ *ātwákogābaw, (aiat..id)* I lean against some-
thing, standing.

EXERCISE.

Wégonen wendji-mānóshinowád ogow aiákosíd-

jig? *Osām mānadadini o washkóssiwi-uibágáni-wan, mi wendji-minoshínsigwa. O bwānawitónáwa wī-uibázwad, géget kitchi kotágitówag. Mīnawa kitchi bātáinowag (osāminowag) ságimeg, mi mīnawa wéndji-kotágitówad, kabé-tibík takwangéwag (bite) ságimeg. Ningwiss, ki wīnidon, wewib kisi-biginan kidon. Nosse, kawin nin wīnidónsi, nishíme eta wīnidon, uin dash nin bīnidon. Wemiti-gójiwag mīshidonog, anishinābeg dash páshkodonog. Megwa bīmosseiān, nin bitakosidéshin. Kīnawa nīgan bemosseié, aīangwāmisig tchi bitákosidéshínsiwég. Wewéni nin ga-gānawénindisómin tchi bitákosideshtúsiwāng. Aw oshkīnawe ānimikwīshin; kawin mīuótchigéssi ānimikwīshing, ta-bisānishin nībaganing. Kawin wewéni wābandamāssi (he does not see well) aw inīni, mākija ningo-tchi wadikwaniug (a branch) ta-bitákoudibéshin. Kégo asswáshiugen, kishpīn mīno aīássiwan, pīndigen, gawīshinon gaie. Aw ketimagisid inīni mītákoshin, nīndawatch ta-bī-jīngīshin endaiān ta-mīnóshin dash. Nin māntshīn, kawin nin uinóshiusi, ikkito aw aīákosid. Keiábi jīngīshinóbanig bāmādjaiān. Kīnawa ga-pangīshínsiwég wīka ki jawendágosim. Bibóuonog gi-twáshinān, géga nībīkang nin gi-dapiné. Osāmīdónsiwégoban, kawin awīia da-gi-nishkādisissi. Mīno gauawénindisóssigwāban, da-gi-twáshinog. Kégo wīka pangīshingégon bātādowning, aw pengīshiug bātādowning kitchi kitimágiidiso. Nin da-gi-mīnóshīn tībikong, ākosissiwāmban. Bī-dagwīshinókan (please come) mīnawa wābang; nin mīnwendāuīn bī ijaian. Kitchi onijīshīwag aīangog tshpīming (on high) egódjīngig. Kīnawa kabé-bibón pengīshínsiwégoban, géget ki gi-mīno-ganawénindisom bīmosséieg.*

It is not good (*kawin onijishínsiuon*) that a person lie on his belly while sleeping; he will become sick. Boys! Be still, don't play in bed;

lie still! That woman bleeds; she fell hard whilst walking on the ice. If they don't take care of themselves whilst walking on the ice they may slip and fall heavily. Don't walk on the ice; it is soft, thou mayest break through (*makija ki ga-twāshin*). Those two women talk too much, they speak ill of others (*matchi dajin-géwag*) That child has a large mouth, but my child has a small mouth. If they would wash their mouths every day, they would not have dirty mouths. Those who speak immodestly (*ig-iw wanigijwédjig*) they are the ones who have dirty mouths, but those who never talk immodestly they have clean mouths. That half-breed (*aw wissákodéwinini*) has a beard around his mouth, but that Indian has no beard. That is the woman that talks all day long; she talks too much.

INTERMEDIATE EXERCISE.

Inanimate object.

We....it <i>min</i>	<i>kawin....nsímin</i>
„them <i>min</i>	„ <i>nsímin</i>
you....it <i>náwa</i>	„ <i>nsináwa</i>
„ ..them <i>náwan</i>	„ <i>nsináwan</i>
they....it <i>náwa</i>	„ <i>nsináwa</i>
„ ..them <i>náwan</i>	„ <i>nsináwan</i>

Note. Verbs ending in *en*, *in*, and *on*, change *n*, into *s*, in the negative form, f. i. *kawin nin mīgiwéssímin*, instead of *kawin nin mīgiwénsímin*. *Nin wābandámin kitchi ishkoté*. We see a large fire.

Kawin ki kikéndansináwa Kijé-Manitó od ikkitó-win. You do not know the word of God. *O minwéndandáwa mino ijiwébisiwin*. They like virtue.

O ganawābandanāwan wakáiganan. They are looking at the houses.
Meno-ijiwébisídjig (the good, virtuous) *o sāgilonāwa anamiéwin.* The good love religion.
Metchi-ijiwébisídjig o jingendanāwa anamiéwin. The wicked hate religion.
Metchi-dódangig kawin o jawéndansināwan wiádw-iwan. The evil-doers hate themselves (lit. their bodies.) have not pity on themselves.
Kawin kid āndjitóssināwa ki bimádisiwíniwa. You do not change your life.
Kawin o wi-ojindansināwan bātādownān. They do not want to avoid sins.

You hate virtue and love vice. Pagans hate religion, but Christians love it. We like meat, but we do not like soup (*nabób*). You do not want to give up wickedness (*kawin ki wi-bōnitossināwa matchi ijiwébisiwin*). Those men abandoned religion. We will give many books and pictures. You should give up drunkenness (*ki dabonitonāwa giwashkwébiwin*.) They hope in the Indian religion (*od apénimonāwa anishinābe-ijitwāwin*). Those women do not like coffee; they like tea. Children like sugar and some people like salt. My parents like religion and virtue; they hate Indian religion and badness. Those boys brought very much wood. Those girls fetched water and wood. They spoil their books (*o banádjitonāwan o masināganiwan*). Those women have changed their lives (*ogow ikwéwag o gi-āndjitonāwan o bimádisiwíniwan*.) We did not build those houses. Did they make this gun? No, they did not make this gun. Did those Indian boys make those bows and arrows? (*onow mitigwábin, mitigwánwin gaie?*)

RESUME.

Henry o gi-wābamān na nossan? Endogwen;

ganabátch o gi-wābamādogénan. Mákija ki gi-wīn-damarawádogénag nin kitistmag ga-ijitchigeiān. Kawin nin gi-wīndamarawássiwānanig; ki kitimágnimigo; āndjiton kid ijíwébisiwin, āndji-bimádisin gaie. Kégo minawa wissókangen siginigéwigamig; boniton matchi minikwéwin. Wābang nin gad-awiwābamanādogénag enawémángidjig (our relatives). Ninawind dash, Wikwédong nin gad-ijámin tchi ganawābamángidwa mamandawítchigéwininiwag (circus performers). John kawin ganabátch o wiwābamássidogénan. Ki gi-wābandanádog na nin wābmotchitchágwan? (mirror). Kawin nin gi-wābandansin. O gotān na aw iníni matchi ishкотé anámakamig? Endogwen; mákija káwin gwetch o gotānsinádog. O gi-atāwenáwa na od akimíwa? O gi-atāwenawádog. Awénen aw iníni saiágaang nōngom? Mi sa nissáie. Awégwen idog aw ikwe pándiged? Mi sa nishimé. Mojaḡ kid āgonwétam gégo ékkitoiānin. Ki wī-ijitchige na wāndamonān? Nin gad-ijitchigémidog. Nibiwa mishiminag mītigong agódjinog. Ketimishkidjig anishinābeg wedi tchigátig (near a tree) animikwishinog. Anind átādiwag, anind dash ganawābangéwag. Aw ikwesensish jajibitam; mojaḡ o jajibitawān (disobeys) o mamaian. Assokwéshin oshkinawe, od ākosin ósh-tigwan (has headache) Atwákogābawi aw ikwe. Nin gi-gidiskákosidéshin, nin bāḡísíde. Aw ikwe od ākosinan wibidan; kitchi bāganówe; nin dash, nin bāḡáshkanige (my jaws are swollen). Aw atákosid missídji (dropsy) kitchi bāḡishin; bāḡissínini omíssad. Aw iníni bāḡidon, kin dash ki bāḡigáde. Nind ākosin nin gondáshkwei; nin bāḡigondágan. Aw abinódji bāḡindibe, gaie aw kwíwisens bāḡíngwe. Aw iníni od ākosinan okádan gaie ónikan; bāḡínike, bāḡigáde gaie. Mamákisi bējig iníni omáodénang; mamákisiwin ta-óndjinédog. Aw abinódjins agássidon, aw dash wédi mángidon. Aw wa-

*odápinang kitchitwā Jawendágosiwin o ga-bítón
kitchitwa anaméssikéwin, o ga-bínítón dash odé
tchi mino odápinang iw kitchitwa Sacréma. Kitchi
wínidon aw inini wanitágosid.*

LESSON XXXVIII.

*The Indicative Mood, affirmative form, of the
fourth Conjugation, active voice.*

Note 1. The greatest number of transitive verbs, which have an animate object, belong to the fourth conjugation; only a small number belong to the fifth conjugation.

Note 2. The characteristic vowel of this conjugation is *a*, to which the various terminations of the affirmative form are added.

Note 3. The third person singular, present, indicative, affirmative ends in *ān*, f. i. *o wābamān*, *ininiwan*, he sees a man.

Note 4. The *object if not expressed*, is contained in the verb itself f. i. *nin wābama*, I see *him*, *her* not merely I see, but, I see him, her it (an animate object.)

Indicative Mood.

<i>Present tense</i>		<i>Imperfect tense.</i>	
<i>Sing.</i>	<i>Plural</i>	<i>Sing.</i>	<i>Plur.</i>
<i>a</i>	<i>ag</i>	<i>aban</i>	<i>abanig</i>
<i>a</i>	<i>ag</i>	<i>aban</i>	<i>abanig</i>
<i>ān</i>	<i>ān</i>	<i>abanin</i>	<i>abanin</i>
<i>ānan</i>	<i>ānanig</i>	<i>anaban</i>	<i>anabanig</i>
<i>āwa</i>	<i>āwag</i>	<i>awaban</i>	<i>awabanig</i>
<i>āwan</i>	<i>āwan</i>	<i>awabanin</i>	<i>awabanin.</i>

Note 5. In the first and second person singular, and in the second person plural, present tense, add *g* to form the *objective* plural; f. i. *nin wābama*, I see him, *nin wābamag*, I see them.

Note 6. The third person, present tense, is *ān*, *āwan*, whether the *object* be singular or plural; f. i. *o wābamān*, may mean: he sees *him*, or he sees *them*; *o wābamāwan*, they see *him*, or they see *them*. *This applies to the Indicative of the IV. Conjugation*, and to the subjunctive mood of the *fifth and sixth conjugations*, in all of which the *object* may be *singular or plural*; f. i. *kishpin wābamād*, may mean; if he sees *him*, or, *them*; *waiābandang*, he who sees *it*, or, *them*.

Note 7. In the imperfect tense, first and second person, singular and plural, the *objective* plural is formed by adding *ig* to the singular; f. i. *nin wābamāban*, I saw *him*; *nin wābamābanig*, I saw them. In regard to the third person, the remark above in regard to the third person, present tense, applies also to the imperfect tense.

Indicative Mood.

Present tense.

- Nin wābama*, I see him.
 „ *wābamag*, „ „ them.
ki wābama, thou seest him.
 „ *wābamag*, „ „ them.
o wābamān, he sees him, or them.
Nin (ki) wābamānan, we see him.
 „ „ *wābamānānig*, „ „ them.
ki wābamāwa, you see him.
 „ *wābamāwag*, „ „ them.
o wābamāwan, they see him, or them.

Imperfect tense.

Nin wābamában, I saw him.

„ *wābamábanig*, „ „ them.

ki wābamában, thou sawest him.

„ *wābamábanig*, „ „ them.

o wābamábanin, he saw him, or, them.

nin (ki) wābamanában, we saw him.

„ „ *wābamanábanig*, „ „ them.

ki wābamawában, you saw him.

„ *wābamawābanig*, „ „ them.

o wābamawábanin, they saw him, or them.

Nin wābama, (*waiābamad*) I see him.

„ *nibea*, (*nebead*) I put him to sleep, cause
him to sleep.

„ *sāgia*, (*saiāgiad*) I love him.

„ *jingenima*, (*jan..ad*) I hate him.

„ *jingitawa*, (*jan..ad*) I hate to hear him.

„ *minótawa*, (*men..ad*) I like to hear him.

„ *nōndawa*, (*nwan..ad*) I hear him.

„ *ámwa*, (*amoa*) (*emwad*) I eat it (some an.
obj., e. g. bread.)

„ *widigema* (*wad..ad*) I live with him in the
same room, am married to him, her.

EXERCISE.

Nin gi-wābamag nibiwa abinódjiiag anamiéwi-gámigong; kin dash ki gi-wābama bėjig intni endaji-atánding (at the market place). *Ki wābamáwag na igiw iníniwag gaie ikwéwag badássomos-sédjig? Enangé, nin wābamānānig. Aw ikwe minotágosi nagamód, jéba nin gi-nōndawa gi-nagamód. Kitchi mino gījigad; kitchi nagamówag binéshiiag, géget minotágwádini o nagamówíniwa, nin kitchi minótawag, nin jingitawa dash kokoko* (owl). *Ki gi-nōndawag na ga-nagamódjig anamiéwigámigong? E, nin gi-nōndawag, anind dash ká-*

wīn wewéni nagamóssiwag, osām dadátabiwag *nagamówad* (they sing too fast).

Aw ikwe o nibéan onidjanissénsan maiawishkinidjin. Ninga, nin bakadé, nin wī-amwa pakwejigan gaie nin wī-midjin wiiáss. Aw iníni kitchi saságisi (is very miserly), *osām o sāgiān* (or, *o minwenimān*) *joníian. Kī wī-amwa na gigo, gónima atíkameg* (white fish) *gónima namégoss* (trout)? *Géget nin wī-amwag, kitchi minópogósiwag sa* (for they taste good). *Kī wī-amwag na opínig? Káwin nin wī-amwássig. Aw ikwe o kitchi sāgiábanin o nabémíbanin, kawin dash nóngom onábemissi, kawin o wī-widigemássin iníniwan. Widige na aw oshki-iníni? E, wídige sa, bibónong, o gi-anamié-widigémān bėjig meno-ijiwébinidjin oshkinígikwen, Marie ejinikásonidjin. Aw iníni o jingenimábanin nossíbanin* (my deceased father).

Dost thou hate that man? I hate him because he is a bad man. Don't do that! Hate sin, but love the sinner. Christians! love God and your neighbor (*kidj anishinābéwag*) I love the good and I hate the wicked. Did you hear the singers? (*negamódjig* also *nagamówiníniwag, nagamówikwég*). I heard them last Sunday; they sing well. Are those laborers hungry? They are very hungry, they ate very early in the morning and they worked hard, therefore they are very hungry. Ye men, who have worked so hard, what do you want to eat? We want to eat meat and potatoes and bread and soup (*nabób*). Well, come in and eat. That priest does not speak well Chippewa. I hate to hear him. That woman speaks three languages, (*níssing bebakán inwé aw ikwe*), she speaks English, French and Chippewa. Do you like to hear our chiefs when they harangue their councils? We like to hear them;

they speak well. When did he marry? He married last Monday? Where did he marry? He married in the church. Whom did he marry? (*Awē-nēnan ga-wīdigemádjīn?*) He married my older sister, named Jane. Where do they reside? They reside at Odanah.

INTERMEDIATE EXERCISE.

Animate object.

Dubitative fourth Conjugation.

I perhaps....him	<i>adog</i>		<i>kawin....assidog</i>
thou ,, ,, ,,			,, ,,
I ,, ..them	<i>adogénag</i>		,, .. <i>assidogénag</i>
thou ,, ... ,,	<i>adogénag</i>		,, .. ,,
he ,, .. him	<i>adogénan*</i>		,, .. <i>assidogénan</i>
,, ,, ..them	,,		,, .. ,,

Ki wābamádog na nin pápa? Dost thou see perhaps my father?

Kawin nin wābamássidog, perhaps I do not see him.

Mákija ki kikénimádogénag igiw pakwéjiganikéwiníniwag, perhaps thou art acquainted with those bakers.

Nishíme o kikenimádogénan iniw pakwéjigánikéwiníniwan, perhaps my younger sister knows those bakers.

Ki wi-ganawābamadogénag igiw kitchi awéssiiag, perhaps thou wishest to look at those large wild animals.

Ki gi-pakitéwádog na nimissé? Hast thou perhaps struck my elder sister?

Kawin nin gi-pakitéwássi, I did not strike her.

Ka na John o gi-bashanjéwassin ningwíssan pitchināgo? Did not John whip my son yesterday?

O gi-pakitéwadogénan, perhaps he did strike him.

Perhaps thou didst not tell that to my daughter. Perhaps he did hunt for the cows. Perhaps John did not see thy father. Perhaps I will not see those men to-morrow; perhaps they have gone away (*gi-mādjadogénag*). Perhaps I forgot those children. Did not Mary perhaps treat her mother badly? No, she treated her well. Perhaps thou art afraid of my large dog (*nindái*). No, I do not fear thy dog, but I fear bears and wolves. Perhaps thou lovest those boys? I love good children.

Wābang nin ga-wābamádog nin mekatéwikwándiem. Ganabátch nin gi-nishkiádogénag (offended) *ninigtigog. Apítchi o gi-kashkéndamiádogénan ossan gaie ogin. Kawin na ki wi-mīnassidog gégo aw ketimágisid inini? Nin ga-minádog pangi wii-áss gaie pakwéjigan. Ki gi-jawénimádog aw abinódjí. Kawin nin gi-jawénimássi. Migwetch ki gi-inádog Kijé-Manitó* (perhaps thou hast thanked God.)

LESSON XXXIX.

The Indicative Mood, negative form, of the fourth conjugation, active voice.

Note 1. To form the indicative mood, negative form, change the characteristic vowel *a* into *assi*, to which are to be added the termination of the affirmative form with *w* before them, if they begin with a vowel; f. i., *kawin nin wābamassi-wánan*, we do not see him.

Note 2. To form the *objective* plural of the imperfect tense add to the singular *ig*; f. i., *kawin*

nin wābamássiban, I did not see *him*; *kawin nin wābamássibanig*, I did not see *them*.

Present tense

Imperfect tense.

assi, g
assi, g
assin, n
assiwānān ig
assiwáwa, g
assiwáwan, n

ássiban, ig
ássiban, ig
ássibanin in
assiwanában, ig
assiwawában ig
assiwawábanin in.

Indicative Mood,

Present tense.

Kawin nin wābamássi, I do not see *him*.
 „ „ *wābamássig*, I do „ „ *them*.
 „ *ki wābamássi*, thou dost not see *him*.
 „ „ *wābamássig*, „ „ „ „ *them*.
 „ *o wābamássin*, he does not see *him*, or *them*.
 „ *nin (ki) wābamássiwānan*, we do not see *him*.
 „ „ „ *wābamássiwānānig*, we do not see *them*.
 „ *ki wābamássiwáwa*, you do not see *him*.
 „ „ *wābamássiwáwag* „ „ „ „ *them*.
 „ *o wābamássiwáwan*, they do not see *him*, or *them*.

Imperfect tense.

Kawin nin wābamássiban, I did not see *him*.
 „ „ „ *wābamássibanig*, „ „ „ „ *them*.
 „ *ki wābamássiban*, thou didst not see *him*.
 „ „ „ *wābamássibanig*, „ „ „ „ *them*.
 „ *o wābamássibanin*, he did not see *him*, or, *them*.
 „ *nin (ki) wābamássiwānāban*, we did not see *him*,
 „ „ „ „ *wābamássiwānābanig*, „ „ „ „ *see them*.
 „ *ki wābamássiwawában*, you did not see *him*.

Kawin,, *wābamássiawábanig*,,, ,, ,, ,, them.
 ,, *o wābamássiawábanin*, they did not see
 him, or, them.

Nin wīndamawa, (*wān..ad*) I tell him.
 ,, *wāwīndamawa*, (*freq. waiaw..ad*) I promise
 him.
 ,, *nákoma*, (*nek..ad*) I promise him, I answer
 acceding to his request.
 ,, *pisindawa*, (*pes..ad*) I listen to him.
 ,, *anóna*, (*en..ad*) I employ him, hire him.
 ,, *assá*, (*essad*) I put, place, him.
 ,, *anamiétawa*, (*en.ad*) I pray for him, adore
 him, bless him.
 ,, *apiténima*, (*ep..ad*) I prize, value, him.
 ,, *nissitótawa*, (*nes..od*) I understand him.

Wissákodewikwé, (*an. pl. g*) half breed woman.

Assab, (*an. pl. ig*) a net.

Ginébig, (*an. pl. og*) a snake, a serpent.

Jingwák (*an. pl. wag*) a pine-tree.

Wāgākwad (*in. pl. on*) an ax.

Wāgākwadons, (*in. pl. an*) a hatchet, a toma-
 hawk.

EXERCISE.

*Ki gi wāwīndamawa na Kijé-Manitó tchi wī-mi-
 nikwéssiwān matchi nibi? Nin gi-wāwīndamawa sa
 gaie nin gijéndam tchi wī-ganawéndamān iw nin
 wāwīndamagéwin (my promise.) Aw oshkīnawe
 kawin o wī-pisindawássin mekatéwikwanáien gegik-
 wenidjin. Aw Otchipwe-anishinābe kawin o nissitó
 tawássin Kitchi-Mokománan. Ki nissitótawa na?
 Kawin nin nissitótawássi. Aw abinódji kawin o
 nissitótawássin mekatéwikwanáien ékkitonid. Aw
 wissákodéwinini gaie aw wissákodewikwe ganonidi-
 wag, nissitotádiwag gaie. Ninidjānissag kawin o
 nissitótawássiwáwan kekinoamágenidjin. Anindi
 kid assáb? Omá nin gad-assá nibikang. Kóssinan*

o sāgian kinidjánissinānin, wewēni o kikinóama-wān anamiéwin.

Dost thou value that man? No, I do not value him. He is not as good as people think. He is avaricious and proud. Do you see those fleas (*pa-bígwag?*) Yes, I see and hate them, they bite much. You can understand my father. Did those men understand always our deceased priest (*ki mekatéwikwanáiemínábanin?*) They did not always understand him; he did not speak Chippewa well. Dost thou understand what those Indians say when they converse together (*geganónidiwádjin?*) No, they talk too fast, when they converse together. What wilt thou eat? I wish to eat meat and potatoes and bread. Are there many snakes in thy garden? There are not many snakes in my garden; I killed many.

INTERMEDIATE EXERCISE.

Animate object.

Dubitative fourth conjugation.

We perhaps....him	<i>anádog</i>	<i>kawin</i>	<i>assinádog</i>
you „ ..him	<i>awádog</i>	„	<i>assiwádog</i>
we „ ..them	<i>anádogénag</i>	„	<i>assinádogénag</i>
you „ .. „	<i>awádogénag</i>	„	<i>assiwádogénag</i>
they „ .. him	<i>awádogénan</i>	„	<i>assiwádogénan</i>
they „ .. them	<i>awādogénan</i>	„	<i>assiwádogénan.</i>

Waiba nin ga-wābamádog nissáie, perhaps I will soon see my elder brother.

Ki ga-wābamawádogénag Winibigog enindjig anishinābeg, perhaps you will see the Indians called Winnebagoes.

Ninigtigog mákija o gi-mawádissawádogénan mekatéwikwandien, perhaps my parents have visited the priest.

Nishiméiag o ga-widjiwawádogénan iniw ikwéwan,
perhaps my sisters will go with those women.
Mákija igiw tchabakwédjig gégo o ga-minawádo-
génan iniw bekadénidjin anishināben, perhaps these
cooks will give something to those hungry In-
dians.

Ka na ki wi-dibaamawássiwádogénag ininiwag en-
ókitónégog? Do you perhaps not want to pay the
men that are working for you?
Mákija ki ga-géssikawanádogénag aiákosidjig, per-
haps we shall come in time to the sick,
(before they die, or leave).

Perhaps you will overtake Henry and George
before they leave. We may see the farmer some-
time to-day; perhaps he is still here in town.
Perhaps you told those men to work harder (*na-*
wátch enigók tchi anoktwad.) Perhaps you hate
those people. Perhaps they will do bad to those
men; perhaps they will fight them.

Note. In historical narration the following ter-
minations are much used: *ágwban*, he...him; he...
them; *ágwaban*, they...him; they...them; and
their corresponding negative forms: *ássigóban*
and *ássigwában*; f. i. *Josue nānan kitchi ogimān*
nisságoban, Josue killed five kings. *Judáwinini-*
wag jagódjiagwában Philistéwininiwan; the Jews
conquered the Philistines.

LESSON XL.

The Subjunctive Mood, affirmative form, active
voice, of the fourth conjugation.

Note. To form the *objective plural* of the sub-

junctive mood for the first and second person, add *wa* to the *objective* singular; f. i., *kishpin wābamag*, if I see *him*; *kishpin wābamagwa*, if I see *them*.

Present tense.

Pluperfect tense.

<i>ag, agwa</i>	<i>agiban, agwaban</i>
<i>ad, adwa</i>	<i>adiban, adwaban</i>
<i>ād, ād</i>	<i>āpan, āpan</i>
<i>angid, angidwa</i>	<i>angidiban, angidwaban</i>
<i>ang, angwa</i>	<i>angoban, angwaban</i>
<i>eg, egwa</i>	<i>egoban egwaban</i>
<i>āwad, āwad</i>	<i>awāpan, awāpan.</i>

Subjunctive Mood, Present tense.

Kishpin wābamag, if I see him.

- „ *wābamagwá*, if I see them.
- „ *wābamad*, if thou seest him.
- „ *wābamadwá*, if „ „ them.
- „ *wābamād*, if he sees him, or, them.
- „ *wābamangid* (*ninawind*) if we see him.
- „ *wābamangidwá*, „ „ „ them.
- „ *wābamang*, (*kinawind*) if we see him.
- „ *wābamangwá*, „ „ „ them.
- „ *wābameg*, if you see him.
- „ *wābamegwá*, if, „ „ them.
- „ *wābamāwad*, if they see him, or, them.

Pluperfect tense.

Kishpin wābamágiban, had I seen him.

- „ *wābamagwáiban*, „ „ „ them.
- „ *wābamádiban*, hadst thou seen him.
- „ *wābamadwáiban*, „ „ „ them.
- „ *wābamāpan*, had he seen him, or, them.
- „ *wābamangídiban*, (*ninawind*) had we
seen him.
- „ *wābamangidwáiban*, „ „ had we seen
them.

Kishpin wābamángoban, (*kinawind*) had we seen him.
 „ *wābamangwában*, „ „ „ seen them.
 „ *wābamégoban*, had you seen him.
 „ *wābamegwában*, „ „ „ them.
 „ *wābamawápan*, had they seen him, or, them.

Nin manádjia, (*men..ad*) I honor him.
 „ *kitchitwāwénima*, (*ket..ad*) I respect, honor, glorify him, in thoughts.
Nind odápina, (*wed..ad*) I receive him, take him.
 „ *tákona*, (*tek..ad*) I seize him, take him.
 „ *tāngina*, (*taian..ad*) I touch him, Latin *tango*.
 „ *tāngishkawa*, (*taian..ad*) I kick him.
Bebéjigóganji, (*an. pl. g*) a horse.
Memángishé, (*an. pl. iag*) a mule, or, ass.

EXERCISE.

Nin manádjia, *nind apiténima gaie aw iníni*, *iw mino ijiwébisid* (because he is good). *Kawin nin wī-odapínassi aw ikwe tchi anámie-wídigemágiban*, *matchi ikwéwi sa*, *ningotchi onabémi*, *kawin mashi gi-nibóssiwán o nabéman*. *Takonádiban aw iníni-wish*, *assádiban gaie gibúkwaódirwigámigong*, *kawin o da-gi-nissássín iníw mino iníniwan*. *Iníni-widog*, *kishpin tāngineg aw ikwe ki gad-ānimisim*. *Kawin nin wī-tanginassiwanan*, *nin ga-giwémin*. *Nindániss*, *bídon wāgākwad*, *nin wi-mánissé*. *Aw memángishéwish o gi-tāngishkawan nissaiéian*. *Ka na aw kwiwisénsish o gi-tāngishkawáassin oshiméian?* *Géget o gi-tāngishkawan*, *nin ga-kitchi-bash-anjéwa*. *Kishpin ningotchi wābamadwá wabósog bi-wíndamawíshin* (come and tell me.)

Dost thou see those rabbits? I do not see them; I don't see well. Last night the policeman took two thieves (*gemódishkinídjín*) and he put

them in jail. All good Christians honor their priests; the pagans fear him. That dog bites; he is a bad dog. Hast thou a cat (*kid aiáwa na gá-jagens?* or, *kid ogajagénsim ina?*) I have no cat; I hate cats and dogs, I don't want them. The fox is very deceitful (*waiéjingéshki*). Some people are deceitful; they usually deceive their fellow-men. Wolves and dogs hate each other (*jingeníndiwag*). Thou shalt love the Lord, thy God with all thy heart.

INTERMEDIATE EXERCISE.

Inanimate object.

Dubitative sixth conjugation.

I perhaps....it, <i>nádog</i>	<i>sinádog</i>
„ „them, <i>nádogénan</i>	<i>sinádogénan</i>
thou „it, <i>nádog</i>	<i>sinádog</i>
„ „them, <i>nádogénan</i>	<i>sinádogénan</i>
he „it, <i>nádog</i>	<i>sinádog</i>
„ „them, <i>nádogénan</i>	<i>sinádogénan.</i>

Kawin o débwtansinádog iw debwéwin, perhaps
he does not believe that truth.

Mákija kawin ki nōndansinádog nind inwéwin,
perhaps thou dost not hear my voice.

Nin gad-ójindanádog na nibówin, will I perhaps
avoid death?

Ki jingéndanádogénan kid ijitchigéwinan, perhaps
thou hatest thy doings.

O sāgitonádogénan keiábi bātādowninan, perhaps
he still loves sins.

Ki gi-bōnitonádog na giwashkwébiwin? hast thou
perhaps given up drunkenness?

Nóngom o babaméndanádog atádiwin, perhaps
now he minds (practices) gambling.

Aw abinódji mákija o minwéndanádogénan síсібák-wadónsan, perhaps that child likes candy (pieces
of candy).

George o gi-wēbinanádog midéwiwin. Kawin mashi Mary o gi-odápinausínádog anamiéwin. Kawin o wī-pisindansínádogénan nind ikkitówinan. Kawin ki de-gotánsiúádogénan bātādozwinan. Ki gi-matchi-dodanádog kiidw (thy body, thyself). Charles nībiwa wakáiganau o gi-sakaanádogénan (perhaps he set fire to). Ki gi-tchāgisauádog nin masínáigan (perhaps thou hast burnt my book). Ki bītonádog nin dagwīshiuowin (thou awaitest perhaps my arrival). O gi-bīdonádog na John wiiáss?

Did Mary abandon perhaps her religion? I don't know; perhaps she did not abandon it yet. Did John perhaps break those doors? Perhaps he did not break them. Did Julia perhaps drop those dishes? (I drop it, let it fall, *nin pangissiton*). She did drop them. Perhaps thou art afraid of small pox (*mamakisiwin*). Yes, I fear that sickness. Is that girl afraid of measles? (*miskwajéwin*.) She fears not measles, but small pox she fears very much. Perhaps all Indians fear small pox (*o gotanáwádogénau*.) Does that man fears death? Perhaps he does not fear it.

LESSON XLI.

*On the Subjunctive Mood, negative form,
of the fourth conjugation.*

Note. The terminations of the negative subjunctive, are the same as those of the corresponding affirmative form; after the characteristic syllables *assi*, *w* is inserted *before* the terminations; f. i., *kishpiu wābanawag*; *kishpiu wābanássi-wag*.

Present tense.

- Kishpin wābamassiwag*, if I do not see him.
 „ *wābamassiwagwá*, if I do not see them.
 „ *wābamassiwad*, if thou dost not see him.
 „ *wābamassiwadwá*, if,, „ „ „ them.
 „ *wābamassig*, if he does not see him, or,
 them.
 „ *wābamássiwangid*, (*ninawind*) if we do
 not see him.
 „ *wābamassiwangidwá*, „ if we do not
 see them.
 „ *wābamássiwang*, (*kinawind*) if we do not
 see him.
 „ *wābamássiwangwá*, „ if we do not see
 them.
 „ *wābamássiwég*, if you do not see him.
 „ *wābamássiwegwá*, if,, „ „ „ them.
 „ *wābamassigwa*, if they do not see him,
 or, them.

Pluperfect tense.

- Kishpin wābamassiwágiban*, had I not seen him.
 „ *wābamassiwagwáiban*, „ „ „ „ them.
 „ *wābamássiwádiban*, hadst thou not seen
 him.
 „ *wābamassiwadwáiban*, „ „ „ „
 them.
 „ *wābamássigoban*, had he not seen him,
 or, them.
 „ *wābamássiwángídiban* (*ninawind*) had we
 not seen him,
 „ *wābamássiwangidwáiban*, „ had we not
 seen them.
 „ *wābamássiwángoban* (*kinawind*) had we
 not seen him.
 „ *wābamássiwangwáiban*, „ had we not
 seen them.

Kishpin wābamássiwégoban, had you not seen him.

„ *wābamássiwegwában*, „ „ „ seen them.

„ *wābamássigwában*, had they not seen him, or, them.

Nin nōdjim, (*nwadjimod*) I recover, am cured.

„ *nōdjimoa*, (*nwadjimoad*) I cure him, cause him to recover.

„ *nōdjimoíwe*, (*nwad..ed*) I heal, cure.

„ *nōdjimoton*, (*nwad..od*) I cure it, repair it.

„ *inénima*, (*en..ad*) I think of him, I intend him; it is my will that he should.... I enable him.

„ *mikwénima*, (*mek..ad*) I remember him.

„ *mikwéndān*, (*mek..ang*) I remember it.

„ *anámikawa*, (*en..ad*) I salute him.

„ *ójima*, (*wejimad*) I fly from him, I avoid him.

„ *āndjia*, (*aiandjiad*) I change him.

„ *āndjiton*, (*aian..od*) I change it.

Tchitchâg, (*an. pl. wag*) the soul.

Akiwési, (*an. pl. iag*) an old man.

Mindimóie, (*an. pl. iag*) an old woman.

Abinódji, (*an. pl. iag*) a child.

Nin nībaw, (*nabawid*) I stand.

Nin pangissiton, I let it fall, drop it.

„ *pangítshima*, (*pen..ad*) I let him fall, I drop him.

„ *jingtshin*, (*ien..ing*) I lie on something.

„ *jingtshima*, (*jen..ad*) I lay or put him down.

„ *bisikān*, (*bas..ang*) I put it on, (clothing).

„ *gisikān*, (*gas..ang*) I take it off „

Babísikawágan, (*in. pl. an*) a coat.

Wiwakwan, (*in. pl. an*) a cap or hat.

EXERCISE.

Kishpin wābamašsigoban iniw gawashkwébinid-jin ininiwan, kawin da-gi-nišhkādisissi. Awénen ge-bisikang iw babisikawāgan? Awégwen. Gana-wénimašsiwegwá ki tchitchāgowag, ta-kāgige-kiti-māgisiwag. Awénen genawénimašsig o tchitchāgan? Mi sa metchi-ijiwébisid, mi aw genawénimašsig. Gisikan iw geté-wiwakwan, bisikan dash iw oshki-wiwakwan. Niu ga-bisikan kéjidine (immediately). Gi-nodjimo aw aiákosid, mino bimádisi dash nóngou. Nosse, nodjimoton niidaw, nin kitchi ākos. Anin enénimad aw ikwe? Tchi awi-wébiniged gaie tchi āudjitod o bimádisiwin, mi enénimag. Mójag nin mikwénimag nin kitisimibanig (my deceased parents). Naníngim mikwéndan kāgigé kotágitówin anámakamig. Ojimašsiwadwāban beshigwádj bemádisidjig (living adulterously), ki da-gi-matchi-ijiwébis. Aw akiwési wedi nábarwid, mi sa noss, aw mindimóie dash mi aw ninga.

Didst thou let the kettle fall? It is broken (*bīgoshka*). Those men lie all day in bed; they are lazy. Lay down thy child on the bed, that it may sleep. Is this my son's hat? It is his hat. Put on thy hat and coat; let us walk about (*babámosséda*). Where is my coat? I don't know (*Tibiidog*.) Will that sick child recover, Father? It will recover, if thou takest good care of it. If thou lovest it, take good care of it.

INTERMEDIATE EXERCISE.

Inanimate object.

Dubitative sixth conjugation.

We perhaps....it, <i>minádog</i>		<i>kawin siminádog</i>
„ „ them, <i>minádogénau</i>		„ <i>siminádogénan</i>
you „ it, <i>nawádog</i>		„ <i>sinawádog</i>
„ „ them, <i>nawádogénan</i>		„ <i>sinawádogénan</i>

they	„ .. it, <i>nawádog</i>		„ <i>sinawádog</i>
„	„ .. them, <i>nawádogénan</i>		„ <i>sinawádogénan</i> .

O gi-matchi-dódanádog niíáw. He treated me badly perhaps.

Igiw anishinābeg mákija o ga-mino-ganawéndana-wádog od anamiēwiniwa. Perhaps those Indians will keep well their religion.

Kawin ki gi-mino-inabádjítóssinawádogénan nind abadjitchiganan. Perhaps you have not used well my tools.

O gi-wántonawádogénan nin makísinan gaie nind ajíganan. Perhaps they have lost my shoes and stockings.

Kawin na ki mikwéndansinawádog nin wawíndu-mágéwin? Do you not remember perhaps my promise?.

Ka na nin gi-anokítansiminádog nin akíminan? Have we not worked perhaps our land?

Perhaps those men like drinking and smoking. They like smoking (*sāgasswáwin*), but I think they do not like drinking (*kawin dash o min-wéndansinawádog minikwéwin*). Perhaps (or I think) those women love purity, but those girls love dancing. Did you mind well the sermon? Perhaps we did not mind it. Did you perhaps lose some books? Perhaps we did lose some. Did some men kill themselves? (*O gi-nitonáwan ina wiíáwiwan anind intniwag*)? (*gi-nissidisowag ina*?) Perhaps some did kill themselves (their bodies). Did you perhaps break those dishes and plates? No, we did not break a single dish or plate (*kawin gánagé béjig onágan, gónima tessin-ágan nin gi-bigwaánsimin*). Did those girls perhaps drop those plates? Perhaps they did; we did not drop them. Did you spoil perhaps my books? We did not spoil them.

LESSON XLII.

*Participles, affirmative form and active voice,
of the fourth conjugation.*

Note 1. In Chippewa, relative clauses, as remarked on a former occasion, are expressed by participles. Many participles are used as nouns, f. i.

enámíad, a Christian; literally, one who prays;
enamiássig, a pagan „ one who does not pray.
kekinóamáged, a teacher; „ one who teaches;
gegíkwed, a preacher; „ one who preaches, ex-
horts.

Note 2. Some of these participle nouns, have dropped the last *d*, of the participle form, retaining only the “Change” f. i.

mekatéwikwanáie, instead of *mekatéwikwanáied*, he
who dresses in black, Black-gown, priest;
menángishe, instead of *memangished*, he, she, it,
that has large ears, a mule or ass;
bebéjigóganji, instead of *baiebéjigóganjid*, that
which has one hoof; is not split-hoofed, like ox-
en, sheep; a horse.

Note 3. The relative pronoun may be either the *subject* or *object* of the relative clause, f. i.

Class I. I *who* see f. i. the Indian;

„ II. the Indian, *whom* I see.

Note 4. The participles of the I Class we will call relative *subjective* participles; those of the II Class relative *objective* participles.

Note 5. By dividing all the participles of the active voice into these two distinct classes, we hope to facilitate greatly the learning of said

participles, a task which is otherwise very hard as the writer knows from experience.

I Class.

Relative subjective participles.

Note 6. In these participles the relative pronoun: who or which, is the *subject* of the *translated* English clause, for instance:

I, who see him, them.

thou „ sees „ „

he „ „ „ „

Note 7. The *terminations* of the relative *subjective* participles are *exactly the same* as the corresponding terminations of the subjunctive mood. *Please remember this important remark.*

Present tense.

Nin waiábamag, I who see him,

„ *waiábamagwá*, I „ „ them,

kin waiábamad, thou who seest him,

„ *waiábamadwá*, „ „ them,

win waiábamād, he who sees him, or, them,

ninawind waiábamangid, we who see him,

„ *waiábamangidwá*, „ „ them,

klnawind waiábamang, we who see him,

„ *waiábamangwá*, „ „ them,

kinawa waiábameg, you who see him,

„ *waiábamegwá*, „ „ them,

winawa waiábamādjig, they who see him, or them.

Imperfect tense.

Nin waiábamágiban, I who saw him,

„ *waiábamagwában*, „ „ them,

kin waiábamádiban, thou who sawest him,

„ *waiábamadwában*, „ „ them,

win waiábamápan, he who saw him, or, them,

ninawind waiábamangídiban, we who saw him,
 „ *waiábamangidwában*, „ „ „ them,
kinawind waiábamángoban, we who saw him,
 „ *waiábamangwában*, „ „ „ them,
kinawa waiábamegoban, you who saw him,
 „ *waiábamegwában*, „ „ „ them,
wínawa waiábamápanig, they, who saw him, or
 them.

Nin mīna, (*manad*) I give to him.

„ *iná*, (*enad*) I say to him, or of him.

„ *pagídina*, (*peg..ad*) I let him go; also, I al-
 low him.

„ *wīssókawa*, (*was..ad*) I frequent him, keep
 company with him.

„ *dódawa*, (*end..ad*) I do to him, I treat him.

„ *mino dódawa*, I do good to him, treat him
 well.

„ *matchi dódawa*, I do bad to him, treat him
 badly; also commit impurity with him, her.

„ *tchibaiátigónige*, (*tchab..ed*) I make the sign
 of the Cross.

„ *sákaān*, (*sekaang*) I light it, f. i., a lamp.

„ *bōdádān*, (*bwad..ang*) I blow it out, extin-
 guish it.

Migwetch nind inénima, I am thankful to him,
 grateful.

Migwetch nind iná, I say thanks to him.

Wássakwanéndjigan, (*pron. wassakonendjigan*) a
 lamp, candle.

EXERCISE.

*Kin saiágiad Kijé-Manitó, ki jawendágos. Wí-
 nawa saiagiádjig widj anishinābéwan mino dódá-
 mog. Kinawa waiábamegwá ketimágisídjig, ki da-
 jawénimáwag* (you should help them). *Nosse, kin
 waiábamádiban nóssiban, anin ga-iji-nibod?* (how
 did he die?) *Kóssiban gi-mino-nibo, gi-wēbínige,*

o gi-odápinān gaie kitchitwā Eukarístiwin bwa nibod. Anishinābedog enámiaieg, naníngim waidbamegwá enamiássigog, apégish mino kikinóamawegwá. Igiw manádjig gégo ketimágisinidjin aiákosinidjin gaie, o mindwan Kijé-Manitón. Wa-mínégwanin (when you want to give) gégo ketimágisidjig eji-minodeéieg ki da-mínáwag (you should give with a good heart). Igiw matchi iníniwag ga-nissádjig béjig ikwéwan, ta-agonáwag nóngom (they will be hanged now). Enámiaieg, saidágiegwá ki widigemáganiwag gaie kinidjánissiwag, wewéni mojag anokíg, tchi aiámowad ge-ondji-bimádisiwad (that they may have whereof to live). Saidgiádjig Kijé-Manitón, mi go gaie widj anishinābérwan o sagiáwan. Wenidjánissieig (ye who have children, ye parents) meno-ganawénimegwá kinidjánissiwag, ki kitchi mino dodawáwag mino ganawénimegwá (you do good to them in taking good care of them). Ninidjániss, sákaan wassakwanéndjigan, jaigwa ani-tíbi kad. Nóngom bódádan wassakwanéndjigan, jaigwa wī-wasseia (waban). Wina-wa migwetch inádjig Kijé-Manitón wenishkawádjín (when they arise, get out of bed) géget mino dódamog.

O Mary, thou who prayest for all sinners, pray for me! O Lord who didst die for sinners (*baiátā-didjig ga-nibótawadwá*) have mercy on all poor sinners; give them (*mij*) the grace to repent and to live a different life (*tchi āndji-bimádisiwad*). Make the sign of the Cross whenever you enter the church and whenever you go out (*pándigéiégon anamiéwigámigong saidgaamégon gaie*). They who do bad to their fellow-men, offend God; but those who do good to them, please him. Ye children who anger your parents, you will suffer; but you, who obey them (*bebámitawegwá*) you will be for ever rewarded for it (*kāgi-*

gékamig ki gad-ondji dibaamágom). O Jesus, who didst die for all men, have mercy on them! They who love and honor Jesus, they also love and honor his mother Mary. Those parents, who punish sometimes (*aiápi*) their children when they do something bad (*gégo metchi-dodaminidjin*) they bring up their children well.

INTERMEDIATE EXERCISE.

Animate object.

Dubitative fifth conjugation.

We....it, <i>minádog</i>	<i>Kawin ssiminádog</i>
„ them, <i>minádogénag</i>	„ <i>ssiminádogénag</i>
you....it, <i>mwádog</i>	„ <i>ssimwádog</i>
„ them, <i>mwádogénag</i>	„ <i>ssimwádogénag</i>
they..it, <i>nawádogénan</i>	„ <i>ssinawádogénan</i>
„ them, <i>nawádogénan</i>	„ <i>ssinawádogénan</i> .

Kinawá enámiateg kawin ki de-apénimóssimwádog Kijé-Manitó. Perhaps, you Christians, you do not hope enough in God.

Osam kid apénimomwádogénag ogow ininiwag. I think you place too much confidence in those men.

Kákiná na o pijikimiwan o gi-atáwénáwan na? Did they sell all their cattle?

Ganabátch kawin kákiná o gi-atáwéssinawádogénan. Perhaps they did not sell all.

O ga-mīgiwénáwan na níbiwa jóniian? Are they going to give much money?

Eniwek níbiwa o ga-mīgiwénawádogénan. They probably will give considerable.

Kinawind dash, kawin gwetch níbiwa ki ga-mīgiwéssiminádog. But we, I think, we will not give much.

Did you borrow fifty dollars? No, I think we borrowed only twenty dollars. Did your children, perhaps steal my apples? They did not steal

them. Did those boys steal them? I think they did steal them. Shall they go to the priest? They may go, if they like. Did your brothers go to that poor, sick man? Perhaps they went. Did you get our kettles, axes, and other utensils? We got our axes and tools, but perhaps we did not get (fetch) our kettles. Did the farmers sell their horses and cattle? They may have sold their cattle, but they did not sell their horses. Did they give much pork, bread, and money? They gave considerable (*eniwek nibiwa*) pork and bread, but I think they did not give much money.

RESUME.

Awénen gá-dagwíshing? Mi sa nishime Mary. Gi-wissiniwag na ininiwag jéba ga-dagwíshingig? Kawin mashi; páníma api ta-wissiniwag. John, anin ejinikádégwen ow? Endogwen; Jim gagwéd-jim; o kikéndanádóg. Agwíwíuan gaie mídjim nin wí-minag ogow ketimágisídjig abinódjiiag. Terese, ki págidinín tchi gírwéian; kínawa dash nābarwíieg wédi, kawin ki págidiníssinóninim tchi gírwéiég, gi-kikéndansiwég iw katechim. Ki gi-mino-dódón; ka wíka ki gi-matchi-dódóssinon. Jaigwa tibikad; Peter arwi-nādin wássakwanéndjigan, sákaan dash. Anindi wassakwanéndjiganábo, nósse? Tibi idog etégwen; nandonéan, ningwiss. Nin ga-gaganódamawag baiáta-didjig tchi ánwénindisowád. Mi gwaiak; kitchi oníishin wa-íjtchigéian. Ki pagos-sénimininim tchi anamiétawíieg. Nin jingítawánig gagikwéwiníniwag ga-nondawangídjig, nin minótawánig dash mekateríkwánáieg gegíkwe-wádjín. Anin ga-inik aw ikwe? Akosi koss; ki nandawénimig, mi ga-íjid. Ki gi-wíndamag na bakán gégo? Kawin bakán gégo nin gi-ígossi, Nibwáka aw iníni, nibwakáwan gaie onidjánissan. Ga-wābamégog ikwéwag mino ikwéwiwag. Mi aw

inini meno-kikinoamawid. Mi sa igiw ga-matchi-dájimikig nomata. Ki wī-widábimin (I want to sit with thee) wewéni tchi ganóninan. Kid inéndam na tchi wīdigémiian? Kawéssa! Kawin bá-pish ki wi-wīdigemissinon. Mi sa igiw wábémidjig (they are the ones who sleep with me). Wewéni nin pisindágog dassing gegikweiānin. Ki gi-tangishkág ina (kick) ki bebéjigóganjim? Kawin éni-gok nin gi-tangishkágossi. Saiágildjig nin mino dodágog, igiw dash jängenimídjig nin matchi dodágog. Anin eji-gíjigak? Eniwek mino gíjigad. Nibiwa na ki gi-nódjia gígóia? Nisswi kitchi gígóia nin gi-nódjia. Ninidjámissidog, bimádjiig ki tchitchágowag. Anin ejinikásod ga-anónik ikwé? Julia ijínikáso (or iná). Anin minik eji-dibaamok ga-anónik inini? Bejigwābik ashi ābita nind iji-dibaamag éndasso-neníngo-gíjig. Ki minin gwa-nátch wīwakwan.

LESSON XLIII.

Participles, affirmative form and active voice, of the fourth conjugation. (continued).

II. Class. Relative objective participles.

Note 1. In these participles, the relative pronoun is the *object* of the translated English clause and is expressed by *whom, which*; these pronouns are *often* omitted; f. i. the man (whom) I see; the singers (whom) I hear.

Note 2. When the *object* of the Chippewa participle is in the singular number, the *termination* is exactly the same as in the subjunctive mood; f. i. *aw inini waiábamag*, that man, whom I see;

aw ikwe ga-nōndawad, that woman whom thou didst hear (hast heard). *Please remember!*

Note 3. When the *object* (antecedent) is in the plural number, the syllables *ig*, *og*, *jig*, are added to the termination of the singular number, f. i., *igiw ininiwag waiābamagig*, those men whom I see; *igiw ikwēwag ga-nondawadjig*, those women, (whom) thou didst hear; *anishinābeg saidgiangóg*, the Indians (whom) we love. *Please remember!*

Win waiābamag, he, whom I see,
winawa waiābamagig, they, whom I see,
win waiābamad, he, whom thou seest,
winawa waiābamadjig, they whom thou seest,
iniw waiābamādjig, he or they, whom he sees,
win waiābamangíd, he whom we see.
winawa waiābamangídjig, they whom we see,
win waiābamang, he „ „ „ „
winawa waiābamangóg, they whom we see,
win waiābameg, he, whom you see,
winawa waiābamégog, they whom you see,
iniw waiābamawádjig, he, they, whom they see.

Note 4. Instead of the personal pronouns *win*, *winawa*, he, they, a noun or demonstrative pronoun often precedes the participle, for instance.
anishinābeg waiābamagig, the Indians (whom) I see;

pijikiwag waiābamégog, the oxen you see;
ininiwag nwāndawangóg, the men we hear;
ogów waiābamadjig, those thou seest;
igiw kekénimagig, those (whom) I know.

Mi igiw ikwēwag ga-mīnagig pakwējigan. Intiniwag ga-wābamagig jéba, gi-mādjāwag. Ki ginag ina kwiwisénsag, ga-anónadjig, wewéni tchi anokíwad? Mi sa ga-inagwá. Mi na iniw ininiwan wa-anonādjig kigwiss? Mi sa iniw. Awénénan

wa-anónawádjín igiw nij kitigéwiníniwag? Pierre gaie Paul, mi iníw ged-anónawádjín. Awénénan ga-assádjín takónigéwiníni gibákwaódiwigámigong? Awégwénan (I don't know whom). Ki gi-nodjiag na (get) kákiná gigóíag waiābamagig oma endai-an? Kawin kákiná nin gi-nodjiássig, níssaié ánínd o gi-nódjian (procured them by fishing)! Enangé-ka ki gosság na (dost thou fear?) máínganag, gaie makwág, gaie anótch eji-wínsodjig awéssiiag? Enangé ka, nin kitchi gossag. Kawin ki songi-déési. Aw giosséwiníni o gi-nissan kákiná makwán ga-wābamádjín. Judawiníniwag o gi-sassagákawá wan. Debéndjigenídjín ga-jíngénimawádjín. Aw iníni o gi-kitchi-pakitéwan oshiméian jangénimádjín. Aníndi ga-óndíneg (where did you get, procure) kokosh gaie pakwéjigánsag emwégog (which you eat?) Atáwéwigámigong nin gi-óndinanánig. Kína-wa saíágiássiweg Kijé-Manitó waiābamássiweg, kawin ki ságiássiwáwag kidj aníshinābewag waia-bamégog. Nin mino dódawag saíágiagig, nin matchi dódawag dash jāngénimagig, ikkito aw enami-ássig. Anínd aníshinābekweg o matchi ináwan wídj ikwéwan gegawénimawádjín (whom they envy).

Where are the children whom you saw yesterday? They are gone home. Didst thou see that wild man (*pagwadj aníshinābe*) whom we found in the woods? No I did not see him. How does he look (*anin ejinágosid*)? He looks like a wild animal (*awéssiing ijinágosi*). He has a very large head and teeth, he is very hairy (*mishákigan*) he is very dirty, he eats like a wild animal, he, never uses a knife or fork when eating (*wássi-nídjín*). Do you always help the poor you see? No, we do not help them; we help those whom we know and esteem. Whole tribes of Indians have died out. Who stole the new kettles we bought yesterday (*ga-gtshpinánangóg pítchināgo?*)

I don't know. Dost thou understand the Indians with whom thou art talking (*genonadjig*)? I do not understand all they say, I understand some, others I do not understand. Did the boys spend the money I gave them? They spent it.

INTERMEDIATE EXERCISE.

Dubitative form of the VI Conjugation.

Note 1. Those verbs of the sixth conjugation, which end in *en*, *in*, *on*, form the subjunctive mood and participles, dubitative, like verbs of the first conjugation.

Note 2. Verbs of the sixth conjugation, which end in *an*, form the subjunctive mood and participles like verbs of the second conjugation, that is, they insert everywhere *mo*, before the ordinary terminations of the first conjugation, f. i:

First Conjugation.

Ekkitowānen
ékkitowanen
ékkitogwen
ékkitowāngen
ékkitowangen
ékkitowégwen
ékkitowágwen
ikkitowāmbānen
ikkitówambanen
ikkitógobanen
ikkitowāngibanen
ikkitowángobanen
ikkitowégobanen
ikkitowágobanen

Sixth Conjugation.

Waiábandamowānen
waiábandámowanen
waiábandamógwen
waiábandámowāngen
waiábandámowangen
waiábandamowégwen
waiábandamowágwen
wābandamowāmbānen
wābandamówambanen
wābandamógobanen
wābandamowāngibanen
wābandamówangobanen
wābandamowégobanen
wābandamowágobanen

Note 3. The participles have the same terminations as the subjunctive mood, except the third person plural, which is *mogwénag*, *mogóbanénag*.

LESSON XLIV.

Participles of the negative form of the fourth conjugation, active voice.

I Class. Subjective relative participles, negative form.

Note 1. All the remarks made about the participles of the affirmative form apply also to those of the negative.

Note 2. The terminations of the *subjective* relative participles, negative form, active voice, are the same as those of the corresponding subjunctive mood, with *one exception*, namely the third person plural, for instance:

Subj. *wābamássigwá*, if, (that) they do not see him, them.

Part. *waiábamássigóg*, they, who do not see him, them.

Subj. *wābamassigwában*, if they had not seen him, them.

Part. *waiábamássigóbanig*, they who had not seen him, them.

Note 3. The same exception applies to the participles of the affirmative form, for instance:

Subj. *wābamáwad*, if (that) they see him, them.

Part. *waiábamādjig*, they who see him, them.

Subj. *wābamawápan*, if they had seen him, them.

Part. *waiábamápanig*, they who had seen him, them.

Note 4. As the *other terminations* of the *subjective* relative participles negative form are the same as those of the corresponding subjunctive

mood, we need not give them here, although we did so, for the sake of example, abovewhere we gave all the terminations of the subjective relative participles affirmative form, so that the learner might compare them with those of the subjunctive mood.

*II Class. Objective relative participles,
negative form.*

Present tense.

*Inini waiábamássi*wag, the man (whom) I do not see,
*ininiwag waiábamássi*wagig the men ,, ,, do not see,
*inini waiábamássi*wad, the man, thou dost not see,
*ininiwag waiábamássi*wadjig, the men, thou dost not see,
*inini (or) ininiwag, iniw waiábamassig*on, ,, the man (men) he does not see,
*inini waiábamássi*wangid, the man we do not see,
*ininiwag waiábamássi*wangídjig, the men we do not see,
*inini waiábamássi*wang, the man we do not see,
*ininiwag waiábamássi*wangóg, the men we do not see,
*inini waiábamássi*weg, the man you do not see,
*ininiwag waiábamássi*wégog, the men you do not see,
*inini, ininiwag, iniw waiábamassig*wanin, the man, men etc.

Imperfect tense.

*Inini waiábamássi*wágiban, the man whom I had not seen,
*ininiwag waiábamássi*wágíbanig, the men whom I had not seen.
*inini waiábamássi*wádiban, the man thou etc.

ininiwag waiábamássiwadíbanig, the men thou etc.
inini, ininiwag, iniw waiábamássigobanin, the
 man, men, he.

inini waiábanássiwangídiban, the man we did not see,

ininiwag waiábamássiwangídibanig, the men we
did not see,

inini waiábamássiwangoban, the man we did not see,

intniwag waiábamássiwángobanig, the men we
did not see,

inini waiábamássiwégoban, the man you did not see,

ininiwag waiábanássiwégóbanig, the men you
did not see.

inini, ininiwag, iniw waiábaniássigwábanin, the
man, men etc.

Nin nōdjia, (*nwadjiad*). I procure it. an. obj. by labor..

„ *nissá*, (*nessad*) I kill him.

., *óndjinána*, (*wend..ad*) I kill him for the
sake of, f. i. religion.

., *óndina*, (*wendinad*) I get, procure him, it
from, out of.

„ *takóbina*, (*tek..ad*) I bind him.

„ *míndjimá-pina*, (*mén...ad*) I bind him.

., ābawā, (aiabawad) I untie him.

Ogidákanig, wagidákanig, on earth.

Dēbwéwin, (in. pl. an) the truth.

Giwanimówin (in. pl. an) a lie, an untruth.

Gisiss (an. pl. *og*) the sun; *tibiki gisiss*, the moon, night sun.

EXERCISE.

*Dēbwétamog kákiná anamiē-debwéwinan nzwand-
amégon (which you hear). Géget nin dēbwetámin
kákiná debwéwinan nzwándamāngin. Ogidákamig*

saiaāgiāssigog Kijé-Manitón, kawin o ga-sāgiāssi-wāwan gijigong. Kínawa meno-dódawāssiwégog ketimāgisídjig, kawin ki gad-ijāssim gijigong. Ig-iw wika weiejimāssigóbanig widji biwādisiwān gi-mino-dódamog. Gegínawishkidjig weiejimápanig widj anishinābéwan gi-matchi-dódamog. Ka na ki wābamāssi tibiki-gisiss gijigong egódjing? Kawin nin wābamāssi; kawin wewéni nin wābandamāssi. Takóbinig memāngisheiag, assig, (pindiganig) pijiktwigāmigong, áshamig gaie. Jaigwa ishkwa-wissiniwag memāngisheiag; ábawig (abaog) ijiwinig dash mashkóssiwi kitigāning. Anindi ga-óndinegwá ki bebéjigóganjimiwag? Nin gi-ondinánánig Wikwédong. Kínawa ga-wābamāssiwegwá matchi anishinābeg, ki jawendāgosim.

Those who will not listen to the priest preaching, they will never know their religion. Happy is the woman, who has not married a man that likes drinking, poor is the drunkard's wife.

INTERMEDIATE EXERCISE.

If, or that, I....him,	<i>Kishpin....ag</i>	<i>assiwag</i>
„ „ „ „... them,	„ ... <i>agwa</i>	<i>assiwagwa</i>
„ „ „ he...me,	„ ... <i>id</i>	<i>issig</i>
„ „ „ they „	„ ... <i>iwad</i>	<i>issigwa</i>
„ „ „ thou..him	„ ... <i>ad</i>	<i>assiwad</i>
„ „ „ „..them	„ ... <i>adwa</i>	<i>assiwadwa</i>
„ „ „ he ..thee	„ ... <i>ik</i>	<i>issinog</i>
„ „ „ they..thee	„ ... <i>ikwa</i>	<i>issinogwa</i>

Kawin nin gashkitóssin tchi wābamag aw inini. I cannot see that man.

Kishpin ningotchi wābamagwá kissaiéiag, nin ga-ganónag. If I see anywhere thy older brothers, I shall speak to them.

Kishpin wi-sāgiāssiwadwá kídji-bimádisig, kawin gaie wínawa ki ga-sāgiigóssig. If thou wilt not love thy fellowmen, they neither will love thee.

Kawin o gashkitóssin aw kwíwisens tchi wābamid,
kawin gaie tchi nondawid. That boy cannot see
 me, nor hear me.

O gáshkiton koss tchi wābamik. Thy father can
 see thee.

Kishiméiag kawin o gashkitóssináwa tchi wābamik-
wá. Thy younger sisters (or brothers) cannot see
 thee.

Kishpin wī-sāgiússinogwá, kawin gaie kin ki da-
sāgiássig. If they do not want to love thee, then
 neither shouldst thou love them.

I can see him, but he cannot see me. He can
 see thee, but thou canst not see him. If they
 speak angry to thee, go away, don't mind them.
 If they do not make thee angry, do not leave
 them. If they told thee that (*wīndamokwá*) they
 told the truth. If those children will not listen to
 thee, thou shouldst punish them, (*kishpin wī-pi-*
sīndóssinogwá.) If they struck thee, I will punish
 them. If they abandon me, I will never come
 here again. Even if they hate thee, thou
 shouldst not harm them (*kawin ki da-ondji-*
matchi-dódawássig). I cannot speak to those ma-
 nufacturers of pottery (*onáganikéwininiwag*). If
 he speaks well to me, I will answer him well;
 but if he talks angrily to me, I will not answer
 him at all.

LESSON XLV.

Formation of Diminutive nouns.

Diminutive nouns are formed from common nouns by the annexation of six different terminations, s, ns, ens, ins, ons, wens.

Rule I. The termination *s*, is added to nouns, *animate* and *inanimate*, that end in *gan*, without an accent; the *animate* have *ag*, and the *inanimate* *an* in the plural, for instance:

Masinttchigan, an image, picture; *masinttchigans*, a small picture.

Opwágan, a pipe; *opwágans* a small pipe.

Rule II. The termination *ns* is added to *animate* nouns, that form their plural by adding *g*, *iag*, or *wag* (when these latter terminate in a vowel in the singular) and to *inanimate*, that add *n* for the plural; for instance:

Ogimā, a chief, pl. *ogimāg*, dim. *ogimāns*, a small, young chief.

Oshkinawe, a young man, pl. *g*, dim. *oshkinawens*,

Abwi, a paddle, pl. *abwin*, dim., *abwins*.

Rule III. The termination *ens*, is added to those *animate* nouns that form their plural by adding *ag*, and those *inanimate* that add *an* in the plural; those in *gan* without an accent add *s*, according to the Rule I. for instance:

Kókosh, a pig, pl. *kokóshag*, dim. *kokoshens*, a young pig.

Kitigān, a field, ,, *kitigānan*, ,, *kitigānens*.

Rule IV. The termination *ins* is added to *animate* nouns that form their plural in *ig*, and to the *inanimate*, that form it in *in*, for instance:

Assín, a stone, pl., *assiníg*, dim., *assiníns*, a small stone.
Anít, a spear, ,, *anítin*, ,, *anítíns*, a small spear.

Rule V. The termination *ons* is added to nouns that form their plural by adding *og* or *wag* (when these latter terminate in a *consonant* in the singular,) or *on* for instance:

Anáng, a star, pl., *anángog*; dim., *anāngons*, a small star.

Ginébig, a snake, pl., *ginébigog*; dim., *ginébigons*, a small snake.

Jingwak, a pine tree, pl., *jingwákwag*, dim., *jingwákons*, a small pine tree.

Wāgākwad, an ax, pl., *wāgākwadon*, dim., *wagākwadons*, a small ax.

Rule VI. The termination *wens* is added to *inanimate* nouns, which make their plural by adding *wan*, for instance:

Odéna, a village, pl., *odénawan*, dim., *odénawens*, a small village.

Botāgan, (*an pl. ag*) dim., *botāgans*, a small stamp.

Bimínigan, (*in pl. an*) ,, *bimínigans*, a ,, auger.

Masinaigan, (*in pl. an*) ,, *masinaigans*, a ,, book.

Kijábikísigan, (*in. pl. an*) dim., *kijábikísigans*, a ,, stove.

Makwá, (*an pl. g*) ,, *makwans* pron., *makwons*, a ,, bear.

Nishíme, (*an. iag*) ,, *nishímens*, my ,, younger brother or sister.

Pakaákwe, (*an. pl. iag*) ,, *pakaákwens*, a ,, hen.

Pijikí, (*an. pl. wag*) ,, *píjtkins*, a ,, ox, or cow.

Anwi, (*in. pl. n*) ,, *anwins*, a ,, bullet.

Mígwan, (*an. pl. ag*) ,, *mígwanens*, a ,, feather.

<i>Mitchikān</i> , (in. pl. an) dim.,	<i>mitchikanéns</i> , a fence.
<i>Bōdawān</i> , (in. pl. an) dim.,	<i>bōdawānens</i> , a small chimney.
<i>Assáb</i> , (an. pl. ig)	„ <i>assábins</i> , a small net.
<i>Opín</i> , (an. pl. ig)	„ <i>opiniús</i> , a „ potatoe.
<i>Akík</i> , (an. pl. og)	„ <i>akikóns</i> , a „ kettle.
<i>Ajibík</i> , (in. pl. on)	„ <i>ájibikóns</i> , a „ rock.
<i>Makák</i> , (in. pl. on)	„ <i>makakóns</i> , a „ box.

EXERCISE.

Nin ga-mīnag igiw abinódjiiag anind masintchigansan. Anindi nind opwāgans? Nin wi sāgās-wā. Tibiidog; mākija awtia o gi-madjinan. Anin endashiwad ogimānsag omā odénawénsing? Ntssiwag éta. Anin ejni'kāsowad igiw ogimānsag? John, Peter, Mike mi ejnikāsowad. Anin ejitchiged kishimens? Endogwen. Ganabátch odámino agwachíng. Awénen ga-atāwanged nin bintnigans? Nin wi-ābadjia. Mi sa ninidjāniss ga-atāwanged. Nin gad-ina neiáb tchi bīnad endáieg. Bī-awason bī-nībawin bēsho tchigáii kijákisiganing. Kin na ki gi-aton iw kijábikisigans kíkinoamādiwigámigong? Nin sa, nin gi-aton, géget onijishin iw kijábikisigans, nānwabik (\$5.00) mi enagingdeg (it costs five dollars). Aw inini o gipáshkiswan bėjig kitchi makwán gaie nij makónsan (makwansan). Awénen wēdaiaamid iniw midasswi pakaákwensan? Nin sa, nind aiaámag, nin dibénimag. Pangi éta aki nin dibendān, nin wi-kitigedash nōngom nībing, mi ga-onджи-ojitoiān mitchikanens giwitatī nind akimíng tchi pindigéssigwa pijikiwag gaie kokóshag. Migwanénsing iji nāngisi nin moshwéns. Bigoshkáwag kid akikónsiminānig, bejig gawanádisid (crazy) ikwe o gi-bīgwawan (broke them).

How many cows has thy father? He has five

cows and three calves. Does he make much butter (*totoshábo-bímide*)? Yes, he makes much butter, which he sells in the store. Did their young pigs eat his potatoes? Yes, they ate many potatoes. My house is built (stands) on a rock (*patá-kide*). How many small boxes hast thou? I have three small boxes. Where are they? They are in my small field. Did they give away (donate) all their small potatoes? They did not give all; they have some yet. Christians enter the small church in this small village every Sunday and pray well. Give him those small bags (*mashkimodénsan*). I have given him them. Shall I give him also some bread and meat? Yes, give him much bread and meat. Who made that small chimney? A stone-mason, made it. Does it sometimes smoke in your house (*gikanámode na endaiég naningó-tinongin*)? It does smoke. He that made it did not make it well, he made it badly (*mamánj o gi-ojiton*).

INTERMEDIATE EXERCISE.

Participles.

He (hin)	whom	I....	<i>win</i>	(<i>aw</i>)	<i>ag</i>
they (them)	,,	,,....	<i>winawa</i>	(<i>igiw</i>)	<i>agig</i>
he (hir1)	,,	thou...	<i>win</i>		<i>ad</i>
they (them)	,,	,,....	<i>winawa</i>		<i>adjig</i>
I (me)	,,	he....	<i>nin</i>		<i>id</i>
,,	,,	they..	<i>nin</i>		<i>idjig</i>
thou (thee)	,,	he....	<i>kin</i>		<i>ik</i>
,,	,,	they..	<i>kin</i>		<i>ikig.</i>

win ássiwa
winawa ássiwagig
win ássiwad
winawa ássiwadjig
win íssig

nin issigog
kin issinog
kin issinógig.

Note. In all participles the "Change" is made either in the first syllable of the verb or in the prefixes.

Nin mikwénimag géga (almost) *kákiná igiw ābi-*
ding ga-wābamagig, I remember almost all those,
 whom I have once seen.

Nin wī-mino-dódawa aw ikwe meno-dódawid, I
 mean to do good to that woman who does
 good to me.

Nin sāgiag saidgiidjig gaie nin mino dódawag
meno-dódawidjig, I love those who love me and
 I do good to those who do good to me.

Kégo jingenimáken jángénimikig, don't hate those
 who hate thee.

Nin mino dódawag ga-mino-dódawissigog, I do
 good to those who did not do good to me.

I know those who do not love thee and do harm to thee. He who loves me, says Jesus, will keep my word. He that loves me not does not keep my word. Those who told thee that, they deceived thee. They are not charitable who will not assist me (*wa-jawénimíssigog*). Not all who see me, listen to me or obey me. I will punish severely all those children who do not want to obey me. I cannot love those whom I don't know. Those who love me, says Jesus, they shall be loved by my Father (*igiw saidgiidjig, ikkito Jesus, o ga-sāgiigowan Nossan.*) I do not like (*ka-win nin minwābamassig*) those who will not (do not want to) obey thee.

LESSON XLVI.

On the formation of terms of reproach.

To transform a noun into an expression of *contempt*, the syllables *ish*, *osh*, or *wish* are added according to certain rules. In German and English the syllable *ish* is also used to express contempt, f, i: *weibisch*, *kindisch*, *womanish*, *childish*.

Rule I. The *animate* nouns, that form their plural by adding *ag*, *ig*, or *iag*; and the *inanimate*, that form their plural by adding *an* or *in*, take *ish* to express contempt, for instance:

Kwiwisens, a boy, pl., *kwiwisénsag*; *kwiwisén-*
sish, a bad boy.

Ikwešens, a girl, pl., *ikwesénsag*; *ikwesénsish*, a
bad girl.

Assáb, a net, „, *assabig*; *assabish*, a bad net.

Abinódji, a child, „, *abinódjiag*; *abinódjiish*, a bad
child.

Akiwési, an old man pl., *akiwéssüag*; *akiwésiish*,
a bad old man.

Mojwāgan, scissors, pl., *mojwāganan*, *mojwāga-*
nish, bad scissors.

Rule II. The *animate* nouns, that form their plural by adding *og* or *wag* (when the latter terminate in a *consonant* in the singular) and the *inanimate*, that form their plural in *on* take *osh*, for instance.

Nabágissag, a board, pl., *nabágissagog*, *nabágis-*
sagosh.

Mitig, a tree, pl., *mítigog*, *mítigosh*, a bad tree.

Akik, a kettle, pl., *akikog*, *akikosh*, a bad ket-
tle.

Nishkínjig, my eye, pl., *nishkínjigon*, *nishkínjigosh*, my bad eye.
Wáwan, an egg, pl., *wáwanon wáwanosh*, a bad egg.

Rule III. The *animate* nouns, that form their plural in *g*, or *wag* (when the latter terminate in a *vowel* in the singular) and the *inanimate*, that form the plural by adding *wan*, take *wish* to express contempt, for instance.

Ogimá, a chief, pl. *ogimág ogimáwish*, a bad chief.
Iníni, a man, ,, *iníniwag*, *iníniwish*, a bad man.
Ikwé, a woman, ,, *ikwéwag*, *ikwéwish*, a bad woman.
Sibi, a river, ,, *sibiwan*, *sibiwish*, a bad river.
Odéna, a village,, *odénawan*, *odenawish*, a bad village.

Note 1. The plural of *all* animate nouns, expressing contempt, is formed by adding *ag*, f. i.: *kwiwísénsish*, a bad boy, plural *kwiwísénsishag*, bad boys; *iníniwish*, a bad man, plural *iníniwishag*; *mítigosh*, a bad tree, plural *mítigóshag*.

Note 2. The plural of *all* inanimate nouns of contempt is formed by adding *an*, f. i.: *mokomáwish*, a bad knife, plural, *mokománishan*; *makákosh*, a bad box, *makákoshan*.

Note 3. The following take *ash* to express contempt.

Nisid, my foot, pl., *nisídan*, contempt; *nisidash*, my bad foot.
Níbid, my tooth,, *níbidan*, ,, *níbidash*, my bad tooth.
Máshkimod, a bag, pl., *máshkimodan*, contempt, *máshkimodash*, a bad bag.

Note 4. The following take *sh* to express contempt.

Abwi, a paddle, pl., *abwin*, contempt; *abwish*.

Anwi, a bullet, ,, *anwin*, ,, *anwish*.

Note 5. Sometimes Indians use these terms to express *endearment* or *humility*, f. i: an Indian woman will say to her little baby, carressing it, *ningwissénsish!* my dear little son!

EXERCISE.

Anin ejitchigéwad igiw kwiwisénsishag? Pagisowag (they bathe) *Awi-windamaw tchi boni-pagisowad kéjidine; nin sêgis anind tchi gibwanâmbawéwad* (get drowned). *Nin gad-ijânag. Ojitodânin anwin, nin wi-baba-giôsse. Mâkija nin ga-nissag anind wawâshkêshiwag. Nin gi-ojitônan midas-sominag anwishan* (bad bullets) *gete-emikwânan nin gi-ondji-ojitônan. Aw inini o wi-nodjian gigotân; gigoishan eta o gad-agwâbinan. Anin endôdang aw ikwêwish? Matchi dôdam, matchi dâjinge, wînitagosi, ininiwan nangingim o ganônan, géget ikwêwishîwi* (she is a bad woman). *Anindi nin mojawâganish! Tibiidog; wédi nin wâbandan anâmadôpowin* (under the table). *Nin wî-awi-pagidawâmin.* (we want to go fishing with a net) *anindi nind assâbiminan? Anâmadôpowin aia, mamâda wewib gaie mādjadā waiba tchi dagwishinang êndaji-pagidawang* (at the fishing ground.) *Aw assâbish bigoshka, bekânisid âni-mâdjînâda. Anindi ged-ôndinigâsowad nabâgissagog* (where are boards to be procured?) *Ishkotê-tâshkibôdjiganingta-ôndinigâsowag. Awénen ga-nânad iniw nabâgisagôshan? Awégwen idog. Mâkija nissâié o gi-nânan. Gi-âpîtchi-banâdad* (has been ruined) *nishktnjigosh, bejig eta nishktnjig onijishin. Awénen ga-gishpinadod iniw wâwanôshan? Nin sa, nin gi-gishpinadônan, onijishinon gi-inéndamân. nin gi-*

waiéjindis dash. Anishwin patákisod (stands) *kiti-gáning aw mitigosh; nindawatch ta-kishkigawa* (let it rather be cut down).

Are you going to that bad village? Not we, we are not going there; those bad men are going there in order to drink and gamble. They do very wrong in going to that bad village. Hast thou sore eyes? (*kid ākosinan na kishkinjigon?*) My bad eye is very sore (*nind ākosin āpítchi nishkinjigosh.*) What are those bad girls doing? They are mischievous, they laugh and talk in school and church, they are truly bad girls. I wish the (*Apegish*) teacher would punish them so that they may change their bad behavior. Dost thou see that bad river? It is very dirty (*kitchi winágamí*). Whence do those drunken bad men come? They come from the saloon where they have been drinking all night (*ga-daji-minik-wéwad*) (*ga-dajibiwad*).

INTERMEDIATE EXERCISE.

He whom we....	<i>win angid</i>	<i>assiwangid</i>	<i>ninawind kinawind</i>
they ,, ,,	<i>winawa ángidjig</i>	<i>assiwángidjig</i>	
we (us),, he	<i>ninawind iíángid</i>	<i>issiwangid</i>	
,whomthey	<i>ninawind iíángidjig</i>	<i>issiwángidjig</i>	

He whom we....	<i>win ang</i>	<i>assiwang</i>	<i>ninawind kinawind</i>
they ,, ,,	<i>winawa angog</i>	<i>assiwangog</i>	
we (us), he	<i>kinawind inang</i>	<i>issinowang</i>	
,whomthey	<i>kinawind inangog</i>	<i>issinowángog</i>	

Kawin nin gi-gáshkitossímin tchi mikawangid aw iníni ga-mino-dódarwiiángid, we could not find the man who did us good.

Winawa metchi-dájimiiángidjig ta-ānimisiwag, those who speak ill of us will suffer (will be punished).

Ki da-sāgiánanig igiw saidágitssinowángog jángén-

iminángog gaie, we should love those who do not love us and who hate us.
Kitshpin gimódimangwában igiw ga-gimódiminángog, kawin ki da-minótchigessimin; if we would steal from those who have stolen from us, we would not act well.

The Indians we saw yesterday are no longer here; they left this morning (*ieba.*) The men who tried to rob us are now in jail. We should not forget those who love and remember us. Did you visit those sick women? They are the ones, who did good to us when we were poor. Do your children honor and respect you? If they do, they are good children, but if they do not honor their parents they cannot be good children. Those that love us, do good to us; they help us. We do not hope in those who do us no good. We did not ask them (*kawin nin gi-gagwédjimássiwanánig*).

§ 2

LESSON XLVII.

Various other formations of nouns.

The Chippewa language is very rich in verbal nouns, that is such nouns as are formed from verbs according to certain fixed rules.

Rule I. By adding *win* to the third person, singular, present, indicative, affirmative form, to a verb belonging to the *first* conjugation you will have its corresponding verbal noun, f. i:

Ojibtige, he writes, *ojibtigéwin*, writing, letter.
Mādjibtige, he writes to some one, *mādjibtigewin*,
 or, *madjibtigan* letter sent.

Bidjibiige, he writes, *bīdjibīigéwin*, writing received; *bīdjibīigan*, letter received.
Jawéndjige, he is charitable, *jawéndjigéwin*, charity, grace.

Sāgiīwe, he loves, *sāgiīwéwin*, love.

Gīmi, he deserts, *gīmiwin*, desertion.

Gimódi, he steals, *gimódiwin*, stealing, theft.

Kítimi, he is lazy, *kitimiwin*, laziness.

Anwénindiso, he repents, *ānwénindisówin*, repentance.

Gāgígito, he speaks, *gāgigitowin*, discourse, conversation.

Mákandwé, he robs, *mákandwéwin*, robbery.

Waiéjinge, he deceives, *waiéjingéwin*, deception cheating.

Rule II. By changing the last syllable *wag* of the third person, plural, present, indicative, affirmative form, into *win*, we have its corresponding verbal noun, for instance:

Mīgadiwag, they fight together, *mīgádiwin*, fighting, war.

Gikándiwag, they quarrel together, *gikándiwin*, quarreling; quarrel.

Ganonídiwag, they speak to each other, *ganonídiwin*, conversation.

Jiugénindiwag, they hate each other, *jīngénindiwin*, mutual hatred.

Sāgiúdiwag, they love each other, *sāgiúdiwin*, mutual love.

Waiéjindiwag, they mutually deceive each other, *waiéjindiwin*, mutual deception.

Mino dodadiwag, they mutually treat each other well, *mino dodadiwin*, mutual good, kind treatment.

Rule III. As the verbs of the fourth conjugation have in the passive voice a *passive* meaning, so also the nouns formed from said passive voice.

They are formed by adding *win* to the first person, singular, present, indicative, passive, ending in *go*, for instance:

Nin dibaamágo, I am paid, *dibaamágówin*, payment received.

Nin dibákonigo, I am judged, *dibakónigówin*, judgement received.

Nin kikínoamágo, I am instructed, *kikínoamágówin*, instruction received.

Nin minigo, I am given, I receive, *mínigówin*, gift received.

Nin matchi dodágo, I am badly treated, *matchi dodágówin*, bad treatment received.

Rule IV. Change the final *g* of the third person plural, present, indicative, affirmative, of verbs belonging to the second and third conjugations into *win* to obtain the corresponding verbal noun.

Dódamog, they do, *dódamowin*, doing, action.

Mino ,, ,, ,, well, *Mino*,, a good action or deed.

Matchi,, ,, ,, bad, *Matchi*,, a bad action or deed.

Kashkéndamog, they are sad, *kashkéndamowin*, sadness, grief.

Ségéndamog, they fear, *ségéndamowin*, fear.

Osāmidonog, they talk too much, *osāmidónowin*, too much talking.

Gijéndamog, they resolve, *gijéndamowin*, resolution.

Inéndamog, they think, *inéndamowin*, thought.

Rule V. To form negative nouns, that is such as express a negation, add *win* to the third person singular present, indicative, *negative form*, for instance.

Kawin minikwéssi, he does not drink, *minikwéssi win*, temperance.

Kawin babāmitansi, he does not obey, *babāmitān-siwin*, disobedience.

Kawin neta-gigitossi, he cannot speak, *nita-gigitossiwin*, dumbness.

Kawin debweiéndansi, he does not believe, *debweiéndansiwin*, unbelief.

Rule VI. Change the final *e* of the verbs ending in *ige*, *djige*, into *an*, to form the name of tools, instruments, etc, for instance.

Nin pakitéige, I strike, *pakitéigan*, a hammer.

„ *tchigatáige*, I sweep, *tchigatáigan*, a broom.

„ *tchigigáige*, I square timber, *tchigigáigan*, a broad ax.

„ *kishkibódjige*, I saw across, *kishkibódjigan*, hand-saw or log-saw.

„ *tāshkibódjigé*, I saw lengthways, *tashkibódjigan*, a whip-saw to saw lumber, also a saw-mill.

Nin mōkódjige, I cut (wood) with a knife, *mokódjigan*, a plane, drawing-knife.

„ *bissibódjige*, I grind, *bissibódjigan*, a grist-mill, to grind grain.

Rule VII. Change the final *e* of “working” verbs into *an* and you have the *place*, where the work signified by the verb, is done, for instance:

Nind akakánjéke, I burn coal, *akakánjékan*, where charcoal is burnt.

„ *jomináboke*, I make wine, *jominábokan*, where they make wine.

„ *sisibákwadoke*, I make sugar, *sisibákwadokan*, sugar-camp, sugar-bush.

„ *biwábikoke*, I dig iron-ore, *biwábikokan*, an iron-mine.

„ *miskwábikoke*, I dig copper, *miskwábikokan*, a copper-mine.

Rule VIII. Some verbs of the fourth conjugation form *animate* nouns by adding *gan* to the

first person, singular, present, indicative, affirmative, for instance.

Nind ináwéma, I am related to him, *nind inawémágan*, my relative.

„ *wídigéma*, I am married to him, her, *nind wídigémágan*, my husband, or wife.

„ *wídjíwa*, I accompany him, her, *nin wídjíwágán*, my companion.

Note. Verbal nouns ending in *gewin*, signify an action *done* or *doing*; those in *gowin*, action in the *passive sense*; for instance.

Nin díbaamágéwin, my payment, *made by me*.

„ *díbaamágówin*, my payment, *received by me*.

„ *dibákonigewin*, my judgement, *made by me*
on some one.

„ *dibákonigówin*, my judgement, *received*,
passed on me by the judge.

„ *kikínoamágéwin*, my instruction, *given by*
me to others.

„ *kikinoamágówin*, my instruction, *received*
by me from others.

„ *pakitégéwin*, my beating *given to someone*.

„ *pakitégówin*, my beating, *received by me*
from some other person.

Nin gi-odíssigon ki mādjbítigan (thy letter came to me.) *Awénen ga-ójitod iw matchi ojibíigéwin?* *Kawin nin, nin gi-ójitóssin, mi sa nishmens ga-ójitod, kawin wewéni ojibíigéssi.* *Aw jima-ganish gímíban, jāgodéé.* *Nin jingendān jāgodééwin gaie gímíwin.* *Kijé-Manitó o gínaamádān* (forbids) *gimódiwin; níngoting o ga-kitchi-kotági-an gemodishkinídjín.* *Endasso-gíjigak makandwem omá kitchi odénang; nawátch mánádád makandwéwin iw dash (than) gimódiwin.* *Anind Judáwini-niwag kitchi waiéjingéshkiwag; o minwendandwa waiéjingéwin.* *Otchipweg gaie Bwanag gaiat* (formerly) *gi-kitchi-mamīgádiwag naníngim, gi-nanissí-*

diwag gaie (killed each other), *kawin dash keiábi jingénindissíwag*, *nanāsikodádiwag* (they come together) *nanī.niidiwag gaie* (and dance together). *Inashké!* (see!) *igiw nij wisákodékweg gikándiwag*, *pakitéódiwag*. *Kijé-Manitó o kitchi jingendān*, *o ginaamádān gaie gikándiwin*, *pakitéódiwin*, *matchi dódádiwin gaie*; *kákiná iw ginaamagémagad*.

Fear the judgment of God; He judges justly. Do not fear (*kégo gótangen*) the judgment of men; they often deceive themselves. Does that boy love instruction? He does not like (love) it, he is too much addicted to play (*osām odaminoshki*), but his sister likes instruction. That prisoner (*aw gebákwaigásod*) fears judgment, for he stole some money out of a store. Do you value your present (received)? We prize it highly and we will take good care of it. Christians! resolve to give up drink! God likes good resolutions, but he hates bad resolutions. That boy thinks bad; bad thoughts are in his soul. Did thy son take the pledge? Yes he took the pledge this morning after Mass: I hope he will keep it (*apégish ganawéndang*) I love obedience and I hate disobedience (*babámitánsiwin*). God hates unbelief; the unbeliever (*daiébbweiéndansig*) cannot enter heaven. Where are the hammer and plane? I want to use them. I don't know. Take the broom and sweep the floor (*tchigatáigen*) (*tchishatáigen*).

INTERMEDIATE EXERCISE.

He whom you....	<i>win eg</i>		<i>assiweg</i>
they „ „ „ „	<i>winawa egog</i>		<i>assiwegog</i>
he who.... „	<i>win ineg</i>		<i>issinoweg</i>
they „ „ „ „	<i>winawa inegog</i>		<i>issinowegog</i>

Aw eshámineg (manineg) pakwéjiganan ki mino dádagowa, he who gives you bread does good to you.

Winawa wándamónégog iw enakámigak, ki giwa-
nimatágowa, those that tell you that news,
they lie to you.
Mi igiw ga-bātāminégog, they are the ones who
calumniated you.
Gi-mádjáwag iníniwag ga-wābamégog, the men
you saw have gone away.
John, ga-mino-dódawássiweg, gaie Mary gi-níbo-
wag, John, whom you did not treat well,
and Mary, have died.
Mákija kawin ki mino inénimássiwádogénag jéwén-
imissinowégog, perhaps you don't think well of
those who don't help you.
John gaie Michael mi igiw nij wa-babámitóssino-
wégog, John and Michael, they are the two,
who do not want to obey you.

They who esteem you (*winawa epiténiminégog*)
speak well of you, but they who despise you
(*baiaipinotónégog*) slander you. The two men
you met yesterday (*ga-nagíshkawégog*) meant to
rob you (*nin mákama*). The man, who struck
you, was killed. Peter and Henry are the men
that want to kill you in order to get your mon-
ey. The three sick children, whom you went to
see this morning, have died already. They that
come to see you are good men. Those that will
not listen to you and speak ill of you, they are
ignorant pagans (*mi igiw enamiássigog gégo ke-*
kéndansigog). As you like that men do to you,
do you to them also.

RDSUME.

Ki ga-wídokágog ogow iníniwag waiabamikig.
Aníndi egodégwen nin babinsikáwagan? Wedi abí-
wining (over there in the room) *agodédog. Kash-*
kéndamódogénag na igiw ikwéwag? Mákija kawin
apitchi kashkendansídogénag. Wendadogénan iniw

ṣashkísigánsan (pistols). *Wābang* *ki ga-wābamini-nádog*. *Anin enéndamogwén* *aw ikwé?* *Ganabátch* *ki wi-ganónigodog*. *Nin ga-jawénimig* *na aw ketchi-danid inini?* *Mákija* *ki ga-jawénimigodog*. *Nin ga-dibaamag* *na aw mészinaámawid anishinābe?* (Indian in debt to me) *Mákija* *kawin waiha* *ki ga-dibaamāgossidog*. *Ki wi-pakítog* *na aw in-niwish?* *Nin wi-pakítogodog*; *nin kitchi gossá*. *Kawin* *mákija* *nin minwabamigóssiminádog*. *Ki ga-bashanjé* *na?* *Kawin* *ki ga-bashánjéssinon*. *Kishṣin wi-migájiieg* (fight me) *ki ga-wikwatchi-ininim tchi migáuinagog*. *Ki gi-wābamininádog* *ningotchi nómaia*. *Anin ga-inadjimotónegwá* *ogow ikwéwag?* *John* *o wakaigan gi-tchāgidéni tibikong*, *mi ga-inádjimotawiiangidwá*. *Anin Mary* *ga-igógwen* *od ángosheian?* *Endogwen*; *kawin* *nin gi-nondawássig* *gi-gánonídiwad*. *Gego* *metchi-igowégwen*, *kégo osám babamendangégon*. *Anin ékkitorwágwen* *igiw ikwéwag?* *Gónima* *nin matchi igomidog*. *Kawin* *bapish* *ki matchi igossig*. *Lizzie* *o jingénimigodogénan iniw ikwéwishan*. *Sāgiádwag* *na igiw anishinābeg?* *Endogwen*; *Ganabátch* *kawin gwetch sāgiássidogénag*. *Ki sāgiigowag* *na bemádisídjigomá?* *Nin sāgiigonánig ápitchi*. *Ga-jawénimégog* *anishinābeg ápitchi* *ki sāgiigówag*. *Kishṣin wa-ṣisindóssinowégwawen* *kégo gagikimakégon* (don't exhort, preach to them). *Kijé-Manitó* *ta-dibákoni-ge gaie kṣawind* *ki ga-dibákonigonan*. *Kijé-Manitó* *o dibákonigéwin* *mi kṣawind* *ki dibákonigowininan*. *Ki gi-wābandān* *na nin máshkimodash?* *Kawin*. *Ki gossá* *na aw akiwésiish?* *Kawin* *nin gossássi*. *Akosi* *na kishṣmens?* *Akosi*. *Mamakádj ejinágwak* *iw* *ki bodawánens*. *Awiṣhin* (lend me) *kid assábins*; *nin wi-ṣagídawa* (fish with a net). *Pakité* *aw abinódjiish wesámisid*. *Nind ákosinan* *nibidáshan*. *Jane* *od ákosinan* *oshkinjigoshan*. *Abinódjiag* *waiābamagig* *kawin* *nin minwénimássig*.

Kĩshpin anokitawĩian ki ga-dibaamón wezewéni; wĩ-anokitawĩssiwau dash ka géggo ki ga-mĩnĩssinon. Ka wĩka nin gi-matchi-inassiwánánig igiw inini-wag metchĩ-dájinégog.

LESSON XLVIII.

The Imperative mood, affirmative and negative forms, active voice, of the fourth conjugation.

Affirmative form.

Wābam (*wābamákan*) see (thou) him, or, them;
wābamig (*wābamakeg*) ,, (ye) ,, ,, ,,
wābamáda, let us see him, her.
wābamadánig, let us see them.

Negative form.

Kego wābamáken, do (thou) not see him, them.
 ,, *wābamakégon*,,, (ye) ,, ,, ,, ,,
 ,, *wābamassída*, let us not see him, her.
 ,, *wābamássidánig*, let us not see them.
Nin bina, (*banad*; *imper. bij*) I bring him.
 ,, *bĩdon*, (*badod*) I bring it.
 ,, *bĩa*, (*baad*) I await him, (*freq. babia.*)
 ,, *bĩton*, (*batod*) I await it.
 ,, *nāna*, (*naianad*, *imper. nai*) I fetch him, I
 go and get him.
 ,, *nādin*, (*naiadid*) I fetch it.
 ,, *ganawābama*, (*gen..ad*) I look at him.
 ,, *ganawābandān*, (*gen..ang*) I look at it.
 ,, *ganawābandis*, (*gen..od*) I look at myself.
 ,, *ganawābandimin*, (*gen-djig*) we look at each
 other.

Nin ganawābange, (gen..ed) I look on: also *nin ganawāb* (gen-abid).
 „ *akawābama*, (ek..ad) I look out for him, expect him.
 „ *akawābandān*, (ek-ang) I look out for it, expect it, watch it.
 „ *akāndo*, (ek..od) I watch, I lurk, lie in ambush.
Akāndozwinini, (an. pl. wag) a watchman, sentinel.

EXERCISE.

Marie, awi-naj kinidjānissens tchi sīgaandawag (that I may baptize it). *Wewib nin ga-nāna. Anin ejinikāsod kinidjānissens? John ta-ijinikāna* (let it be called John). *Ta-nādjigāsowag kákiná abinódjiag ge-sīgaandawagig. Nosse, jaigwa kékiná gi-bídjigāsowag abinódjiag. Nin ga-mādjito. Awénénag ge-takonádjig* (who are to be sponsors in it? *abinódjiian? Mi sa igiw nij ininiwag gaie nij ikwéwag ge-takonádjig. Anin ejitchigeteg? Nin bi-ánánig ninidjānissinánig. Anindi adáwad? Tibi idog, eiatwágwen* (Dub). *Wégonen bátod aw ikwé-sens? Wegotogwén idog: ganabátch gwanatch masinánigan ta-mīnigosi* (perhaps she will receive a nice book.) *Nóssinan, nin gi-binánánig ninidjānissinánig aídkosidjig tchi anámiétawadwa. Anin ená-pinéwad?* (what is their sickness?) *Nij miskwájézwag nisswi dash jābokáwisiwag* (have the diarrhoea). *Wewéni otchitchingwanitág; nin gad-anamiétawag kinidjānissiwag. Gaie kinawa* (you also) *gá-ganódamawig* (intercede, pray for them) *ondji ágimig anamiéminensag* (say the rosary for them) *Mi wa-ijitchigeiāng, nóssinan. Wewéni gánawénimig: kégo pagidinákégon tchi bimosséwad gónikang gónima nibikang* (do not let them walk in snow or water.) *Awénen aw intui? Mi sa aw bé-*

*mitoŭ nīáw, mi sa nin wīdigémágan. Mino inín-
wi na? Géget kitchi mino inínwī, nīŭ-anokī, ka-
win minikwéssi, kawin atágessi, kawin nibáshkássī*
(he does not go about at night) *wewéni o gana-
wéniman o jóniáman geshkiádjin enokidjin.*

Look at those women! They are proud; they dress too beautifully (*osām saségukwanícwag*) Don't mind them, don't look at them, if thou lookest too much at them, thou wilt get bad thoughts (*ki gad-odissigonan matchi inéndamowin.*) Whom is that watchman watching? He is watching those two men; perhaps they intend to steal, so he thinks of them; therefore he watches them. Those wolves are lurking in the woods to kill sheep and those bears are watching the pigs to jump upon them, to tear and devour them (*tchi gwíshkwínódawáwad, tchi tákwamáwad, tchi gidámwáwad gaie*) Bears and wolves are bad wild animals. Does the watchman like watching (*akándowin?*) He does like it.

INTERMEDIATE EXERCISE.

If I thee	<i>kishpin inán</i>	<i>issinowán</i>
„ you	„ <i>inagog</i>	<i>issinónagog</i>
we thee	„ <i>igóian</i>	<i>igóssiwan</i>
„ you	„ <i>igóieg</i>	<i>igóssiweg</i>
„ thou . . . me	„ <i>ian</i>	<i>issiwán</i>
„ you . . . me	„ <i>ieg</i>	<i>issiweg</i>
„ thou . . . us	„ <i>iáng</i>	<i>issiwáng</i>
„ you . . . us	„ <i>iáng</i>	<i>issiwáng</i>

Joniia ki ga-mīnin api minawa wābaminán, I will give thee money when I see thee again.

Nin ga-kitchi-minwéndam kishpin ajénamawíieg, I shall be very much pleased, if you pay me in full (pay me back).

Nóssinan, kawin nin gashkitóssimin tchi dibaamá-góian, Father, we are unable to pay you.

Can you not pay us? No, we cannot pay you; we have no money now. When will you pay us? We will pay you day after tomorrow. If you love me, keep my commandments. If you like me, I will go with you. If you don't want to lend us any money, we shall go to the storekeeper; perhaps he will lend us money. If you help us now, we will never forget you. If you help me, I will pray for you. If thou strike me, I shall strike thee. If you fight us, we will shoot you. I cannot speak to you now; I am too busy (*osām nind ondāmīta*) I cannot give you any money, for I have no money. I can give you some clothes and food, but I cannot give you money. Can you not lend us ten dollars? We shall pay you back very soon. I have no money at all to lend you, not even one Dollar.

LESSON XLIX.

Fourth Conjugation Active voice. Irregular Imperative.

Note 1. Many verbs ending in *na* change this *na* into *j* in the second person singular, affirmative imperative, f. i: *nin nāna* I fetch him; *naj!* fetch (thou) him!

Note 2. Verbs ending in *ana*, always follow the above rule, f. i: *nin pīndigana*, I make him go in; *pīndigaj!* make him go him!

Note 3. Verbs ending in *ona* also follow the above rule, f. i: *nind anóna*, I employ him; *anoj!* employ (thou) him!

Note 4. Verbs ending in *ina* form their second person imperative regularly in case the verb cor-

responding to it having an inanimate object and belonging to the sixth conjugation has *inan*, f. i: *nin wēbina*, I throw *him* away (IV Conjugation) *nin wēbinān*, I throw *it* away (VI Conjugation.) Imperative *wēbin!* throw him away!

Note 5. All other verbs ending in *ina* follow the above rule, i. e. change *na* into *j*, f. i:

nin mīna, I give to *him* (IV Conjugation)

nin migitwen, I give *it* (VI Conjugation).

Imperative *mij!* give to him!

nin bīna. I bring *him*.

nin bīdon, I bring *it*.

Imperative *bij!* bring him!

Note 6. Verbs ending in *ssa*, change this termination into *shi* to form the second person, singular, affirmative, imperative, f. i: *nin gossá* I fear him; *goshi!* fear him.

Note 7. Verbs ending *aowa* and *eowa* (*āwa ē-wa*) simply drop the *owa* to form the second person singular imperative, f. i: *nin pakitéowa*, (*nin pakitéwa*) I strike him; imperative *pakité!* strike him! Pl. *pakitéog!* *nin ningwáowa* (*nin ningwāwa*) I bury him; *ningwá!* Pl. *ningwaog!*

Note 8. The following verbs are irregular in their imperative,

Nind awa, I use him (some an. obj); imperative *awi!* use him!

Nind iná, I tell him; *iji* (tell (thou) him!

Nind ondji naná, I kill him for such a reason; *ondji nani!*

Nin pīndigana, (*pan..nad*) I make him enter, introduce him.

„ *nāna* (*naianad*) I fetch him, go to get him.

„ *odábána*, (*wed..nad*) I drag, draw, him.

„ *mīna*, (*man..nad*) I give (to) him.

- Nin wāwina* (*waiawinad*) I call, name, him.
 „ *ijiwina*, (*ej..nad*) I conduct, lead, carry, him.
 „ *sāgūdina*, (*saiag..nad*) I carry or turn him
 out.
 „ *pagūdina*, (*peg..nad*) I let him go, allow
 him.
 „ *wēbina*, (*waiebinad*) I throw him away, re-
 ject him.
 „ *gossá*, (*gwessad*) I fear him.
 „ *assá*, (*essad*) I put him, place him.
 „ *matwádissa*, (*mew..sad*) I visit him.
 „ *odissā*, (*wedissad*) I go to him.
 „ *pakitéowa*, (*pek..wad*) I strike him.
 „ *sassagákwaowa* (*ses..wad*) I nail him.
 „ *ningwaowa*, (*neng..wad*) I bury him.
 „ *bashanjéowa*, (*bes..wad*) I whip him.
 „ *níwanaowa*, (*naw..wad*) I kill him.
 „ *bassánwéowa*, (*bes..wad*) I strike him on
 the cheek.

EXERCISE.

*Marie, mij aw inini ki jóniiam! Ningé, nin gi-
 mīna nij jóniānsag. Goshi Kijé-Manitó, kégo āsh
 gossáken matchi manitó. Kákāná gassiákisówinig
 (in purgatory) ébidjig gijigong asht, Debendjige-
 tan! Sāgūdin aw matchi inini anamiéwigámigong!
 Nindāniss, bij omé kinidjānissens tchi anamiéta-
 wag, gaie kinawa bīnig kinidjānissiwag aīdkost-
 jig tchi sīgaāndawagwá (that I may baptize
 them.) Awi-nāj aw akik! Nin ga-nāna. Pagūdīn
 aw inini mēno tchi māljad. Nin ga-pagūdina tchi
 gūwed. Wēbin aw matchi ikwe, kégo wīdigemāken,
 kitchi matchi ijiwēbisi. Ijiwīj aw abinódji endū-
 wad. Anin eji-wāwinad aw abinódji wa-sīgaānda-
 wag. John ta-tjīnikāna (ta-inā). Bashanjéog kinid-
 jānissiwag wēmbigisiwādjīn, meichi-dōdamowādjīn
 gaie. Maggit, osāmisi kīgwtssis, bashanjé! Wēnid-
 jānissiieg, pakitéog kid abinódjīmīwag kishpīn wī-
 débwtānsigwá.*

John, hire (employ) that man, he is industrious (*nitá-anoki*) but give him a little money to buy food (*mídjim*). Ye men, put that drunken man out of the church. Nail those boards well. Bury that man tomorrow morning. Bring your children to church that I may baptize them. Strike that mischievous boy on the cheek that he may mind (*tchi dēbwétang*). Kill those snakes (*ginébigog*). Bring that child in. Go and get some boards (*nabágissagog*.)

INTERMEDIATE EXERCISE.

First Case; Dnbitative form.

I	perhaps....	thee	<i>ki ininādog</i>
we	„	 „	„ <i>igodog</i>
he	„	 „	„ <i>igodog</i>
they	„	 „	„ <i>igodogénag</i>
I	„	 you	„ <i>ininimwádog</i>
we	„	 „	„ <i>igomidog</i>
he	„	 „	„ <i>igowádog</i>
they	„	 „	„ <i>igowádogénag</i>

<i>kawin</i>	<i>ki issinoninādog</i>
„	„ <i>igossidog</i>
„	„ <i>igossidog</i>
„	„ <i>igossidogénag</i>
„	„ <i>issinonininimwádog</i>
„	„ <i>igossimidog</i>
„	„ <i>igossiwádog</i>
„	„ <i>igossiwádogénag</i>

Ki gi-wābamininādog, perhaps I saw thee.

Makija ki kikénimigōdog, perhaps we know thee.

Ki gad-āgonwétagowádog Mary, perhaps Mary
will contradict you.

Nóssinan, ki ga-dēbwétagódogénag, father, per-
haps they will believe you.

*Ninidjānissidog! Ki ga-mínininimwádog ow masi-
náigan*, my children, perhaps I will give you
this book.

Kawin ki gi-pakiteóssinoninádog, perhaps I did
not strike thee.

Kawin ki gi-matchi-dajimigóssimidog, perhaps we
did not speak ill of you.

Ki gu-babámitágodog aw ikwesénsish, perhaps
that bad girl will mind thee.

Does that man mind thee? I think he minds me sometimes, but often he does not mind me. Did your parents give you apples and candy (*sibákwardónsan*)? They may have given us many apples, but they gave us but little candy. Did he see you? Perhaps he saw us. Did those people help us? They may have helped us sometimes, but they did not help us very often, nor did they give us very much. Did not my parents talk (speak) to thee this morning? I think they talked to me very little, they were too busy. Will those rich men lend you perhaps money? I don't know; perhaps they may lend me a little.

LESSON L.

On the Indicative Mood, affirmative form, passive voice, of the fourth conjugation.

Note 1. To facilitate the learning of this conjugation, we will assume a *secondary* root, terminating in *g* for the passive voice. For *uncontracted* (ordinary) verbs, the secondary root terminates in *ig*, which is added to the first or primary root, f. i:

Nin wābama, I see him.

Primary root, *wābam*.

Secondary root: *wābamig*.

Note 2. In the *active* voice *all* the terminations are added to the *first or primary root* f. i: *nin wābama, o wābaman.*

Note 3. In the *passive* voice, *almost all* the terminations are added to the *secondary root*, f. i: *nin wābanigo; o wābanigon, ki wābanigonában.*

Note 4. The only exception to the foregoing rule is the third person, when it has no reference to another third in the same sentence, f. i: *aw kwíwísens wābama*, that boy is seen; *igíw íníwag nondawáwag*, those men are heard.

Note 5. If the third person is followed by or has reference to a "Second-third person" in the same sentence, then the verb in the passive will be formed from the secondary root, f. i:

Aw mini o wābanigon ossan, that man is seen
by his father.
Igíw ikweséusag o ganawénimígowān o mamát-wan, those girls are taken care of by their mothers.

Passive Voice.

<i>Present Indicative.</i>		<i>Imperfet</i>	<i>Present Subj.</i>
2d root.	<i>igo</i>	<i>igonában</i>	<i>igoian</i>
	<i>igo</i>	<i>igonában</i>	<i>igoian</i>
	<i>igon</i>	<i>igóbanin</i>	<i>igod</i>
	<i>igomin</i>	<i>igóminában</i>	<i>igoiang</i>
	<i>igom</i>	<i>igomwában</i>	<i>igoieg</i>
	<i>igowan</i>	<i>igowábanin</i>	<i>igowad</i>
	<i>igom</i>		<i>igong</i>
1st root.	<i>a</i>	<i>ában</i>	<i>ind</i>
	<i>áwag</i>	<i>ábanig</i>	<i>in wa</i>
	<i>imán 2-3P.</i>	<i>imábanin</i>	<i>imind.</i>
<i>Plup. Subj.</i>		<i>Present Part.</i>	<i>Imperfect.</i>
<i>igoiamban</i>		<i>igoian</i>	<i>igoiamban</i>

<i>igoian</i>	<i>igoian</i>	<i>igoiamban</i>
<i>igópan</i>	<i>igod</i>	<i>igópan</i>
<i>igoiangiban</i>	<i>igoiang</i>	<i>igoiangiban</i>
<i>igoiegoban</i>	<i>igoieg</i>	<i>igoiegoban</i>
<i>igowápan</i>	<i>igodjig</i>	<i>igópanig</i>
<i>igongiban</i>	<i>igong</i>	<i>igongiban</i>
<i>indiban</i>	<i>ind</i>	<i>indiban</i>
<i>indwában</i>	<i>índjig</i>	<i>indibanig</i>

Note 6. As will be seen from the above, the terminations of the passive voice are very much like those of verbs of the *first conjugation* ending in *o*, *f*. *i*: *nind akando* I watch etc.

Present tense.

Nin wābanigo, I am seen,
ki wābanigo, thou art „
o wābanigon, he is seen *by* etc.
nin wābanigomin, we are seen.
ki wābanigom, you are seen.
o wābanigówan, they are seen *by* etc.
wābanigom, one is seen.

wābama, he is seen.

wābamawag, they are seen

wābamimán, his (*f. i*: son or sons) is seen
are seen.

Imperfect tense.

Nin wālamigonában, I was seen.
ki wālamigonában, thou wert „
o wālamigóbanin, he was seen *by* etc.
nin wālamigominában, we were seen.
ki wālamigomwában, you were „
o wālamigowábanin, they were seen *by* etc.
wābanában, he was seen.
wābanábanig, they were seen.
wābamimábanin, his (*f. i*: son, sons) were
seen.

Nin banádis, (*ben..id*) I spoil, am ruined, I die,
perish.

„ *banádjia*, (*ben..ad*) I spoil, ruin him, spend
it, (s. th. an).

„ *banádjitou*, (*ben..od*) I spoil, ruin it.

„ *banádjídis*, (*ben..od*) I ruin myself.

„ *banádjídimin*, (*ben..idjig*) we ruin each other.

„ *banádjigon*, (*ben..od*) it ruins me.

Banádisiwin, (*in*) ruin, death, perdition, damna-
tion.

Bonigidétagéwin, (*in*) forgiveness or pardon,
granted.

Bonigidétágówin, (*in*) forgiveness or pardon, re-
ceived.

Nin bonigidétage, (*bwan..ed*) I forgive, I forget
offenses.

„ *bonigidétágos*, (*bwan..id*) I am forgiven, par-
doned.

„ *bonigidétawa*, (*bwan..wad*) I forgive him.

„ *bonigidétádiwin*, (*bwan..idjig*) we forgive
each other.

Bonigidétádiwin, (*in*) mutual forgiveness.

Nin pásagóbidon, (*pes..dod*) I scratch it.

„ *pásagóbina*, (*pes..nad*) I scratch him. (*imper.*
pasagobij).

„ *pásagóbijwe*, (*pes..wed*) I scratch.

„ *mákama*, (*mek..mad*) I rob him.

„ *gimódíma*, (*gem..mad*) I steal from him.

EXERCISE.

Bejig ikwe gi-banádjia, matchi iníniwan o gi-banádjigon. Nij gemódishkídjig o gi-takónigowan takónigéwiníniwan, gibáku aodíwigámigoug o gi-assígowan. Awe ikwe o kíkénimigon bemádisinídjín omá, matchi ikwéwi, od inénimigon. Mísiwe kí wābamigómin. Awe ikwésens o mikwénimigóbanin

(was remembered by) *ogibanin*, *ogodúss gaie kitchi moshwen o gi-mīnigobanin*. *Nin kitimágenima aw abinódji* (I pity) *kawin óssissi, kawin gaie ogissi, wawíka gégo o mīnigon bemádisinídjin, nāningim bakadé. Anishinābeg o waiéjīmīgowan nāningótinong Kitchi Mokomáuan. Aw ikwe o gi-waiéjīmigon wí tchi atáwéwiníniwan. Awénen ga-bigwawad kid akikonínin? Awégwen. Kawin nin kíkénimássi. Aw iníni menikwéshkid o banádjian kákiná jóniian geshkiádjin.*

Mi na ogow ga-bigwaangig (break) *ishkwándem endaiāng? Mi sa géget ga-bigwaangig ishkwándem endaiég. Kishpin nōngom dibaigéwad* (pay) *minik epítendagwak ishkwándem* (as much as the door is worth) *nin wi bonigidétawag. Awégwen ga-banádjitogwen* (Dub) *nin masináigan? Awégwen. Kawin nin gi-wābamássi aw ga-banádjitod ki masináigan. Matchi abinódjiag banadjitdiwag. Aw iníni o banádjiigon ishkwéwábo, kárigé banádisiwin níngoting o ga-wābandān. Nin bonigidétágós, nin gi-mino-wébinige. Awenen ga-ójitod wébinigéwin? Mi sa Jesus tihíwawe* (himself) *ga-ójitod. Awénenan ga-mínádjin Jesus iw gashkiéwisiwin tchi bonigidétágénid batádówinan? Jesus o gi-mīnan o mekatéwikwanaiéman iw kitchi gashkiéwisiwin. Kínawa wadigéndiieg* (ye who are married together) *bonigidétádiig; kégo ganawendan-gégon nishkénindiwin gaie jingénindiwin kídérwang Kijé-Manitó o mīnwābandān* (likes to see) *bonigidétádiwin gaie sāgiidiwin. Kégo pasagóbidóken níáw. Aw animósh pábigosi* (has fleas), *mogag o pasagóbidon wíáw. Mano nin wi-pasagóbi-na opíkwanang* (on his back) *gaie otáwawang.*

Watch that man, perhaps he intends to steal. I will watch him wherever he goes (*tibi ejagwen*). Is that man known by the Indians dwelling here? Yes, he is known by them and hon-

ored. From whom did John steal a watch? He stole it from my father. When did he steal it? Day before yesterday he stole it, while my father was at Church. Did he give back (*neiáb na o gi-minan*) the watch to thy father. Yes, he gave it back to him. Some robbers (*makandwéwini-wag*) broke the window in my aunt's store last night. Then they went in and robbed my aunt of all her money. My aunt shouted (*éniǵ ók gi-bíhúgi*) to scare the robbers (*wi-sēgiad*) but they did not mind her shouting; They robbed everything in the store, having first tied (*gi-takobiná-wad*) her in bed. Were they caught? They have not been caught yet, they ran away quickly and hid in the woods (*gi-kāsowag gaie nópiming* (I pity thy poor aunt.

INTERMEDIATE EXERCISE.

VII Conjugation.

Perhaps it is....*a, e, i, o, dog.*
 „ they are.... „ *dogénan.*
 „ it was... „ *goban*
 „ they were.... „ *góbanin.*
 if perhaps it, they, *gwen*

kawin ssinodog.
 „ *ssinodogénan*
 „ *ssinogoban*
 „ *ssinogóbanin*
 „ *ssinogwen.*

VIII Conjugation.

Perhaps it is.... *odog*
 „ they are... *odogéna*
 „ it was.... *ogoban*
 if perhaps it, they *ogwen*
kawin ssinodog

kawin ssinodogénan
 „ *ssinogóban*
 „ *ssinogwen.*

IX Conjugation.

Perhaps it is.... *odog*
 „ they are.... *odogénan*
 „ it was.... *ogoban*
 if perhaps it, they *ogwen*

kawin sinodog
 „ *sinodogénan*
 „ *sinogóban*
 „ *sinogwen*

Endogwen degónigádessinógwen ishkolcwábo omá
mishiminábong, I don't know whether there
 is no whiskey mixed with this cider.

Namándj idog ged-iji-g'ijigadógwen wābang, I
 don't know what kind of a day it
 will be tomorrow.

Sanagádodogénan kid aítman; kishpin senagáassin-
ogwen, mákija níbiwa anotch gégo nin ga-
g'ishpinadonádog, perhaps thy goods
 are dear; if they happen to be
 not dear, I may buy va-
 rious things.

Kawin on'ijishinsinodog iw masináigan; perhaps
 that book is not good.

RESUME.

Anin eji-g'ijigak? Mino g'ijigad sa, m'jakwad.
Ki wī-sāgaam na? E, nin wī-sāgaam, Roy endá-
wad nin wī-ija, madwe-ākosirwan Roy o w'idigémá-
ganan. Ki wī-mādjidawa na mashkiki? E, nin wī-
mīna gwedássag (camphor) gaiē nissóminag jabó-
sigani-mashkiki. Anin ejinikadégwen iw mashkiki
Jaganáshimózwining? Endogwen ejinikadégwen; ta-

ga, nin ga-gagwédjima aw inini. Ki gi-díbaamágo na? Karwin mashi nin gi-díbaamágóssi. Anin ga-dód-zwindza anamié-gigángwag? O gi-kitehi-mino-dodágowan bemádisimidjin. John o gi-ganónan na kossan? Gónima o gi-ganonádogénau uossau. Kíd ākos na? Karwin gwetch uind ākostssi, nin dēwik-wéde dash pangí. Mano ki wī-mināndoamin (give thee to smell, inhale) gwedassag; wewéni minándan (smell it), naníngim gaie minándan, waíba dash ki ga-naganigon dēwikwéwin; bwa mādjai-ān dash ki ga-sinsokwébinin (I will tie up thy head), mi dash wewéni tchi gawíshimóiau, ga-ní-baiu dash ki ga-mino aia Kitchitwa Piérre gi-atchitákwa (sassagákwa) tchibaiátigong Kitchitwa Paul dash gi-kíshkigwéwa (was beheaded). Ogow mino ikwéwag mano ta-anouáwag tchi anokíwad, igíw dash níj kégo ta-anónássíwag. Metchidó dangig káguig o ga-kotagiigówan matchi manitón anámakanig, meno dó dangig dash o ga-míni-gówan Kijé-Manitón kágigé jawendágósiwin gíjigong. Ki ságuigom, wíaw dash karwin o ságit-góssíwan bemádisindíjin. Minópogwad iw aníbish-ábo, níbiwa mákija ki gi-dágonanádog sisibákwad, géget wishkobágami (it is sweet). Mi na igíw in-irwag ge-minínda jóniau? Karwin áwíssíwag; mi sa wedi nábarídjig ge-mínindwa. Awénen wedi jeugíshing mashkóssíwikang? Mi sa John.

— • —

LESSON LI.

The Indicative mood, passive voice, of verbs ending in wa.

Note 1. Many verbs of the fourth conjugation end in *wa*. In the active voice they are conjuga-

ted *regularly* like *nin wābama*. But in the passive voice a contraction takes place, as follows:

Verbs ending in *awa* are contracted: into *āgo*
instead of *awigo*.

„ „ „ *āwa* „ „ into *āoge*, instead
of *aowigo*.

„ „ „ *ēwa* „ „ „ *ēogo*, instead
of *cowigo*, for instance.

Nin wīndamarwa, I tell him, *nin wīndamāgo*, I
am told.

„ *bajibāwa*, I stab him, *nin bajibāgo*, I am
stabbed.

„ *pakitēwa*, I strike him, *nin pakitēgo*, I am
struck.

Note 2. Add to these *contracted* secondary roots the ordinary terminations, of the indicative, passive, for instance.

o wīndamāgon, *nin wīndamāgōmin*, *ki wīndamāgonában*.

o bajibāgon, *nin bajibāgōmin*, *ki bajibāgonában*.

o pakitēgon, *nin pakitēgōmin*, *ki pakitēgonában*.

Nin wāwīndamarwa, (*waiaw..wad*) I promise him.

„ *wāwīndamāge*, (*waiaw..wad*) I promise.

Wāwīndamagéwin, (*in. pl. an*) promise, made to
some one.

Wāwīndamágówin, (*in. pl. an*) a promise, re-
ceived.

Nin nāndonēwa, (*nen..wad*) I seek him, search,
hunt for him.

„ *īnínájāwa*, (*en..wad*) I send him. (*also nind
ijínájāwa*).

„ *mādjīnájāwa*, (*maiad..wad*) I send him away.

„ *mādjīshkarwa*, (*maiad..wad*) I put it s. an.
obj. in motion.

„ *mādjīshka*, (*maiad..kad*) I am going, I am in
motion (f i: *dibaigisiswan*, clock or watch.)

Nin bonigidétawa, (bwan..wad) I forgive him.

.. *dēbzḗtazwa*, (*daib...wad*) I beleive him.

∴ *dābharwa*, (*daieb., zwad*) I hear him here (he speaks loud enough.)

., *dēbilon*, (*daicbitod*) I satisfy it, make it contented, happy.

., *dibaámazaa*, (*deb..w'ad*) I pay him, recompense him.

∴ *dibaamáge*, (*deb., ged*) I pay, make a payment.

Dibaamágéwin. (in) payment, made.

Dibaamágówin, (in) payment, received.

Nin bashanjéwa, (bes. zad) I punish him, whip him (*bashanjéigan, whip.*)

EXERCISE.

Ta-mādjinājawāwag igrw matchi abinódjiag, o-
sām matchi ijwébisiwag: mákija o ga-banádjiáwan
meno-ijwébisinidjin abinódjiian. Igrw kwizwisénsag
o gi-ininājaogówan onigítogówan (by their priests)
kíkinoamáding. Kawin mādjiškássi nin dibaigtsis-
swánens, nin ga-mādjiškáwa. Ogozw pijkizwag
ginwénj o gi-baba-nandónéogówan iniw ininíwan,
kawin dash o gi-mikágossíwan, nanabem (just
now) ninawind nin gi-mikawánánig (we found
them). Aze ikwe o gi-kitchi-pakitéogon o widigé-
máganan gawashkwébinidjin, géga o gi-bajiibao-
gon iniw ininíwishan. Marie o gi-wāwíndamágon
odánan tchi wí-āndji-bimádisinid. John o gi-bonigi-
détágon o papálan. Mekatéwikwánáie o débwlágon
kákiná gwafak enámianidjin. Kawin éwigok gígí-
tossi gégikwédjin, potch (still) kákiná anamiéwigá-
migong o débítágon. Nin débítou nindé (my
heart) dassíng meno-dodamānin.

Was the storekeeper paid by those Frenchmen? He was paid by them (*a gi-dibaamágon*) Was that mischievous boy punished by his parents? I

don't know. Boys, if you don't behave you will be whipped by the teacher. Didst thou receive thy payment? I was paid yesterday; we were paid this morning. Christians, always pay your debts. That's what we do.

INTERMEDIATE EXERCISE.

"Dubitative" participles of the first three Conjugations.

Note. The terminations of the "Dubitative" participles of the first three conjugations are the same as those of the corresponding subjunctive mood, except the third person plural for instance:

Ēkkitogwénag, they who perhaps say
Ga-ĕkkitogobanénag they who perhaps said.

Enéndamogwénag

Ga-inéndamogóbanénag

Degwîshinogwénag

Ga-dagwîshinogóbanénag

Ēkkitóssigwénag

Ga-ĕkkitóssigóbanénag

enéndansigwénag

Ga-inéndansigóbanénag

degwîshînsigwénag

Ga-dagwîshînsigóbanénag.

*Karwin nin gi-wābamássig igiz ga-bosigwénag
pitchināgo. Anishinābeg w-ŭcshkat ga-bimá tisigó-
banénag aking, gi-matchi-ijwēbisigwāban. Kijē-
Manitō nisságoban gi-bishigwālj-bimádisinigóba-
nénan. Moses gaic Aaron karwin gossássigwāban
ogimáwîshan Pharao. Jesuc mino ganonágoban od
anishinābéman ga-kitchi-mino-dódarwagwénan. Ka-
win ki kikénimássidog aw inini ga-kiwe-mādjág-
wen Gēga gi-nibówag nij anishinābeg; nīwin kiwe
gi-anī-twáshinogwāban bwa odítamowad miniss.*

Wābang ta-dagwishinodógénag ninigiigog; géget nin ga-kitchi-minwéndam tchi wābamagwa.

I do not know whether these women are yet so talkative as they have been at first (*waíeshkat ga-ijiwébisiwad*) Thy relations have been looked for (*akawábama*) yesterday; perhaps they have arrived; go and ask (*awi-gagwédwen*). Thou who never fallest perhaps into a mortal sin thou art indeed happy. I don't know who has lain down in my bed during the day (*nonda-gíjig*). Those that first camped here (*gabésh*) have made this garden. The men, who formerly lived in this country, were Indians, afterwards came Frenchmen; the inhabitants now are Americans. Boys, whosoever shall come too late to school, shall be punished.

LESSON LII.

The Subjunctive mood, affirmative form, passive voice, of the fourth conjugation; also the participles of the passive voice.

Note 1. The subjunctive mood and participles of the passive voice, affirmative form, of the fourth conjugation are conjugated *like the first conjugation*, like verbs, the characteristic vowel of which is o. Please note this!

Note 2. The only exception to the above rule is the *simple third* person, singular and plural, which has no reference to a "Second-third person" in the same sentence, f. i., *wābamind*, if he is seen.

Subjunctive. Present tense.

<i>Kishpin</i>	<i>wābamigoian,</i>
„	<i>wābamigóian,</i>
„	<i>wābamigod,</i>
„	<i>wābamigoian̄g,</i>
„	<i>wābamigóieg,</i>
„	<i>wābamigowad</i>
„	<i>wābamigong,</i>
„	<i>wābamind</i>
„	<i>wābamindwá</i>
„	<i>wābamimind.</i>

Participle. Present tense.

<i>Waiābamigoian,</i>	I who am seen.
<i>waiābamigóian,</i>	thou,, „ „
<i>waiābamigod,</i>	he who is seen <i>by</i> etc.
<i>waiābamigoian̄g,</i>	we,, „ „ „
<i>waiābamigóieg,</i>	you,, „ „ „
<i>waiābamigódjig,</i>	they who are seen <i>by</i> etc.
<i>waiābamigóng,</i>	one „ „ „
<i>waiābamind,</i>	he „ „ „
<i>waiābamindjig,</i>	they „ „ „
<i>waiābamimind,</i>	his, their (f. i: son sons) who is (are) seen.

Subjunctive. Pluperfect tense.

<i>Kishpin</i>	<i>wābamigoiam̄ban,</i>
„	<i>wābamigoiamban</i>
„	<i>wābamigópan</i>
„	<i>wābamigoian̄giban</i>
„	<i>wābamigoiégoban</i>
„	<i>wābamigowāpan</i>
„	<i>wābamigóngiban</i>
„	<i>wābamindiban</i>
„	<i>wābamindwāban</i>

Participle. Imperfect tense.

waiábamigoiāmban, I who was seen.
waiábamigóíamban, thou,, ,, ,,
waiábamigópan, he, who was seen *by* etc.
waiábamigoiāngiban, we,, ,, ,,
waiábamigoiégoban, you,, ,, ,,
waiábamigópanig,
waiábamigongiban,
waiábamindiban,
waiábamindibanig.

Note 3. The contracted verbs are conjugated in the passive subjunctive and participles like *nin wābamigō*, I am seen etc. The usual terminations are added to the *contracted, secondary* root, f. i: *nin bajíbaogō*, *ki bajíbaogō*, *o bajíbaogon*. *bajíbaogoiān*, *bajíbaogōd*, *bajíbaogoiān* etc.

Note 4. The two exceptions to the forgoing rule are verbs in *āwa* (from *aowa*), and *ēwa* (from *eoŭa*). In the simple third person they are contracted as follows *aowind* into *aond*: *co-wind* into *cond*. f. i:

Kishpin bajíbaónd
 ,, *bajíbaóndwa*
 ,, *bajíbaóndiban*
 ,, *bajíbaondwában*
 ,, *pakitéónd*
 ,, *pakitéóndwa*
 ,, *pakitéóndiban*
 ,, *pakitéóndwában*

bajíbaónd, he who is stabbed.
bajíbaóndjig, they who is stabbed
bajíbaóndiban, he who was stabbed.
bajíbaóndibanig, they,, ,, ,,
pekitéónd, he who is struck.
pekitéóndjig, they who is ..

pekiteóndiban, he who was struck
pekiteóndibanig, they,, ,, ,,

Note 5. Verbs ending in *awa*, form, the *simple third person* like *wābama*, f. i: *kishpin wīndama-wind* etc.

Nin bagwāwa, (*bag..wad*) I mend, patch it (s. an. obj.).

„ *bagwān*, (*bag..ang*) I mend it (s. inan. obj.).

„ *bagwāige*, (*bag..ged*) I mend, I patch.

Bagwāigan (*in. pl. an*) a patch.

Bagwāigēwin (*in*) patching, mending.

Nin bāskikwēige, (*baiask..ged*) I bleed some one.

„ *bāskikwēwa*, (*baiask-wad*) I bleed him.

Bāskikwēigan, (*in. pl. an*) a lancet for bleeding.

Nin banādjitawa, (*ben..wad*) I spoil, ruin, lose something belonging to him.

„ *bāssingwēwa*, (*bess..wad*) I strike him in the face.

„ *gīsiswa*, (*gasiswad*, imp. *gīsiswi*) I cook or bake s. an. obj.

„ *gīsisān*, (*gasisang*) I cook or bake it, s. inan. obj.

„ *gīsisama-wa*, (*gas..wad*) I cook or bake for him.

„ *gīsisēkwe*, (*gas..wed*) I am cooking, baking.

Gīsiso, (*gasisod*) it is cooked or baked.

Gīsisod pakwējigan, baked bread.

Bebinēsid pakwējigan, flour; (*bassisid pakwējigan*)⁴ or *hibinē-pakwējigan*.

Gīsisekwēwin, (*in*) cookery, baking.

Gīsisekwēwinini (*an. pl. wag*) a male cook (*tchi-bakwēwinini*.)

EXERCISE.

Igize pekiteóndjig anishá pakitēwāwag, kawin gego maianādādinig (nothing bad) *gi-ijitchigessé-*

wag. *Jesus o gi-kitchi-papákitéogon jímáganishan. Osāmisi aw kwíwisens, ka wika bashanjéwássi, Kishpin naningtinongin bashanjéogópan ossan, bakán da-gi-ijiwébisi. Nij ininiwag ga-bajibaogódjig makandwéwin niwan, tibikong gi-nibówag. Apégish bagwáaman nin gibodiégwáson (my pants); kitchi bigoshkámagad (they are very much torn.) Marie wewéni bagwáige, win mano o ga-bagwaān ki gibodiegwáson. Mi na Marie ejinikásod aw gashkigwásoikwé? (seamstress). Mi ejinikásod. Apégish bagwáwād nin moshwénsiman. Minótchigéwag ikwéwag wenidjánissídjig (who have children) naningim bagwaigéwad; onijishin gaie tchi ganawéndámowad bagwáiganan ged-aio-wad begwaigewádjín. Jane gi-mino-dodam gi-wébi-nād iníw matchi ininiwan; jéba o gi-mādjínájan. Ki gi-banádjítawá na nissáie o tchimān? Káwin nin, nin gi-banádjítawássi o tchimān, mi sa John ga-banádjítawād. Akosi nínga; apégish baskikwéond. Awéuénau (by whom) dash ge-baskikwéogod? Mi sa wewíngesinídjin (skilful) mashkikíwininiwan ge-baskikwéogod. Aw inini gi baskikwéige na ko? (did that man ever bleed anyone). Énangé, naningim baskikwéige. Aníndi o baskikwéigan? (Oow). Káwin nin minwābandansin baskikwéigerwin.*

That sick woman was bled three times (*nissing*) she is very weak (*kitchi jágwíwí*). She should not be bled again; she might die of the bleeding (*baskikwéogówin ta-óndjinéwidog* (Dub.)) For whom does that baker (*pakwéjiganikéwinini*) bake bread? He bakes bread for those sick men. I do not like this bread; it is not well baked. Boil that meat. That young lady understands cooking (*nitá-tchibakwe*). Those potatoes are boiled and that bread is baked. God has mercy on those whom he punishes here on earth. Those

punished by the Lord now will receive mercy from him hereafter (*pánima o ga-jawénimigé-zwan*). Go and get the brush (*awi-nádin binawéigan*) I cannot find it. Look for it under the table or near the door. I have found it. I want to dust my hat and my clothes (*nin wi binawéānan nin wíwakwan gaic nind agwíwinan*.) He brushes often (*binawéige*.) If thou art struck, do not get too angry, do not fight or strike. Had they been told (informed) by their children, they would have helped those poor people. They were not told anything. Were those girls sent to schools by their parents? They were sent by them, but they did not go. I have been promised a nice book. From whom did they receive provisions (*midjim*)? They received (were given) provisions from the cook in the logging-camp (*kishkaágwé-wigámigong*) The cook is very kind; he gives bread and pork to the poor, hungry Indians. Where have you been? We were hunting about in the woods. Did you kill any wild animals? We killed three deer and one bear. Did you kill a black bear? Yes we killed a large black bear. Bring me some bear-meat (*mako-wíiás bídawi-shig*). If thou wouldst receive some money, what wouldst thou do? I would buy some flour and pork for my wife and children; they need them (*o manésinázwan*).

INTERMEDIATE EXERCISE.

“Dubitative” participles of the fourth conjugation.

Note 1. The foregoing note applies also to some extent to verbs of the fourth conjugation. The terminations of the subjunctive mood and participles, Dubitative, are alike *when the object of the verb is in the singular number*, except in the third person plural, which is *agwénag*,

whereas in the subjunctive mood it is *awágwen*. But when the object of the verb is in the plural number, the terminations are as follows:

<i>awagénag</i> ,	I who perhaps....	them
<i>awadénag</i> ,	thou,, ,, 	,,
<i>agwen</i> ,	he ,, ,, 	,,
<i>awangidénag</i> ,	we who,, 	,,
<i>awangénag</i> ,	,, ,, ,, 	,,
<i>awegwénag</i> ,	you ,, ,, 	,,
<i>agwénag</i> ,	they ,, ,, 	,,

ássiwagénag
ássiwadénag
ássigwen
ássiwangidénag
ássiwangénag
ássiwegwénag
ássigwénag.

Note 2. To obtain the *objective singular*, simply drop the *ag*, of the above terminations.

Awe ge-mino-dodawágwen wikánissan, la-mino-dodawa gaie win. Igiw ge-mino-anokítawagwénag iniw ogimán, o ga-mino-dibaamágowan. Kínawa ga-wābamawegwénag nin bebéjigóganjimag, wīndamazishig anindi eiawágwen. Wīn kekenimágwen nossan, nīndawatch win o ga-nāsikawan (go to him). Nīnawind safágiawángidénag kishiméiwag, nin wī-anamic-wīdigemánánig. Kīn waiba mákija ge-wābamáwaden mekatéwikwanaie, wewéni pagossénim tchi bī-ijad omz. Kawin nin gashkitós-sin tchi jawenimagwa kákiná ge-wābamáwagénag.

You who have perhaps seen my elder brother John in town, tell me: is he still alive? Whoever has not served the Lord here on earth will not see him in heaven. Those who talk ill of others secretly, they are hateful. I know the men, who perhaps killed John.

RESUME.

Awénénag igitw nij ininirwag? Béjig tchibakwé-
wininiwé, béjig dash gashkigwássowininiwé. Ma-
makádendágosiwag nind abinódjiimag; béjig nib-
waka, béjig dash kópadisi; minawa béjig kawin
wābandamássi, béjig dash kawin nondamássi. Aw
inini kawin oshkínjigossi, kawin gaie oníndjissi-
Ki gi-banádjitawádog aw ikwe od onáganan. Ka-
win nin, nin gi-banádjitawássi od onáganan, mi
sa ikwesénsish ga-banádjitawād. Wégonen ge-mi-
nigóian? Wégotogwen ge-minigowānen. Ki gi-bas-
kikwéog na mashkikiwinini? Kawin mashi; wā-
bang nin ga-baskikwéogodog. Anin ged-inind atá-
wewinini? Kégo ta-inássi gégo. Ki ga-nissigom
ganabátch, kishpin wedi ijaéog. O nabémishan o
gi-bajibáogon béjig ikwe. Nin ga-wēbinamágómin
na nin bātādozininānin? Ki ga-wēbinamágom ká-
kiná ki bātādozininānin kishpin gwaiak anwénindi-
soleg. Kishpin waiábamássiwagen ki wīdigemágan
nin gad-ójibāmawa wewéni. Nibwakáwininiwag
mino ganawénindisowag tchi bātāwéssigwa (not to
speak bad.) Peter kawin ganabátch o kíkénimássi-
dogénan mokodassowininiwān. Ki kíkénimádog na
aw ketchitwáwisid (noble) ikwe ge-bi-wābaminang?
Kawin mashi nin kíkénimássi. Ka na ki gi-dibaā-
mawassidog mēsindāmawad? (whom thou owest).
Nin mama, apégisk wewib bágwáwad nin kilchi
moshwem; aláwéwigámigong nin wī-ija. Anindi
bagwáiganan, nindániss. Tibi idog clewágwen.
Nin wī-bágwaān nin gódáss (petticoat) Jesus gi-
bassingwéwa gi-dibakónigod pagidjigewininiwān
(sacrificing priest). Nongom nin ga-dibaamáge,
kin dash ki ga-dibaamágo. Mi ejiwébak; bejig di-
báige, bejig dash masináige; anind dibaamádiwag,
minawa dash anind dibaamádisowag. Gisisowag
na optnié? Kawin mashi gisisossíwag. Nin wi-
gishpinanag nijwátig pakwéjiganag gásisódjig.

Kid aiazwag na mishíminag? Nind aiazwádógénag nanóminag (five) mishíminag. Aiaandjilówanen kid ijíwébisiwin, ki wí-anónin lchi anokítawíian. Gi-dagwíshin na aw meiwágwéd mekatéwíkwandíc? Gó-níma kawin mashi gi-agwíshinsidog. Nin ga-na-sikawádog api dégwíshing.

LESSON LIII.

The Indicative mood, negative form, passive voice, of the fourth conjugation.

Note 1. The negative form, of the passive voice of the fourth conjugation is conjugated, *almost entirely*, like the negative form of verbs ending in *o*, of the *first* conjugation, f. i: *kawin nind ikkitossi*.

Note 2. As above shown, there are four kinds of secondary roots, viz: *ig*; *āg*; *aog*, *cog*. Add to these roots, the regular terminations of the negative, passive voice.

Present tense. (Indicative mood), Imperfect tense.

2d root.	<i>igóssi</i>	<i>igóssinában</i>
	<i>igóssi</i>	<i>igóssinában</i>
	<i>igóssin</i>	<i>igóssibanin</i>
	<i>igóssimin</i>	<i>igóssimínában</i>
	<i>igóssim</i>	<i>igóssimwában</i>
	<i>igóssiwan</i>	<i>igóssiwábanin</i>
	<i>igóssim</i>	
1st root	<i>assi</i>	<i>ássiban</i>
	<i>assiwag</i>	<i>ássibanig</i>
	<i>imássin</i>	<i>imássibanin</i>

Indicative mood. Present tense.

Kawin nin wābamigóssi, I am not seen.

- „ *ki wābamigóssi*, thou art „ „
- „ *o wābamigóssin*, he is not seen *by* etc.
- „ *nin wābamigo ínin*, we are not seen
- „ *ki wābamigóssim* you „ „ „
- „ *o wābamigóssíwan*, they are not seen *by* etc.
- „ *wābamigóssim*, one is not seen.
- „ *wābamássi*, he is not seen.
- „ *wābamassíwag*, they are not seen.
- „ *wābamimássin*, his, their (f. i: son, sons)
is, are, not seen.

Imperfect tense.

Kawin nin wābamigóssinában, I was not seen

- „ *ki wābamigóssinában*, thou wert „ „
- „ *o wābamigóssibanin*, he was not seen *by* etc
- „ *nin wābamigóssíminában*, we were not seen.
- „ *ki wābamigóssimwában*, you were not seen.
- „ *o wābamigóssiwábanin*, they were not seen
by etc.
- „ *wābamássiban*, he was not seen
- „ *wābamássibanig*, they were not seen
- „ *wābamimássibanin*, his, their (f. i: son,
sons) was, were not seen.

EXERCISE.

Nind odjima, (*wed..mad*) I kiss him.

- „ *odjindān*, (*wed..dang*) I kiss it.
- „ *odjindimin*, (*wed..didjig*) we kiss each other.
- „ *odjindamawa*, (*wed..wad*) I kiss something
belonging to him.
- „ *oóssima*, (*weos..mad*) I have him for father;
he is my father.

- „ *ogíma*, (*weg..mad*) I have her for mother;
she is my mother.
- „ *ogwíssima*, (*weg..mad*) I have him for son;
he is my son.
- „ *odáníssima*, (*wed..mad*) I have her for
daughter; she is my daughter.
- „ *odáníssínan*, (*wed..sid*) I have her for
daughter; she is my daughter.
- „ *onidjáníssima*, (*wen..mad*) I have him, her,
for child; he, she is my child.
- „ *onidjáníssínan*, (*wen..sid*) I have him, her,
for child; he, she is my child.
- „ *níshkádjia*, (*nes..jiad*) I make him angry,
anger him.
- „ *nāníškádjia*, (*nen..jiad. freq.*) I provoke
him to anger, anger him.
- „ *monénima*, (*mwan..mad*) I suspect him, mis-
trust him.
- „ *móshkine*, (*mwas..ned*) I am full, filled up
with something.
- „ *móshkinébi*, (*mwas..big*) It is full (of some
liquid)
- Nin dēbíbi*, (*daiebibid*) I am filled with, full of,
some liquor.
- „ *monáápini*, (*mwan..nid*) I dig potatoes.
- „ *monááshkwe*, (*mwan..wed*) I weed, root out
weeds.

Aze abinódjins (infant) *kawin o kúchi sāgiigós-
sin o mamaian; kawin nanúngim od odjiniigóssin.*
*Aze akíwési od odjiman ogwíssan waiábamássini-
gon, kawin wābandamássi. Ikwéwidog! kid ogími-
gon* (you are mothers) *wewéni bámiig gaie ga-
nawénimig kinidjáníssiwag saíágiégog* (whom you
love.) *Marie od ogímigon JéSusan, gaie dash win*
Jesus gwaiak od ogíman Marian. Nin monénima

aw ikwe; naningim gimódi. Monénimáwag gcmó-dishkídjig. kákíná wídj anishinābécwan o monéni-migówan kekénimigowádjin (by whom they are known.) *Moshkine aw iníni matchi nibi* (o mesh-kinéshkágon matchi nibi) *agáwa bimossé; aídpi pangishin, abinódjiian o bāpiigon. Kégo osām gīkamáken ki nábem neshkádistájin. Wíshkobágami iw nibi* (that water is sweet).

His son and his daughter are seen. Yesterday they were seen by many persons. That boy is my son and that girl is my daughter; I have two sons and three daughters. Two women are working in the garden; one digs potatoes; the other weeds.

INTERMEDIATE EXERCISE.

*“Dubitative” participles of the fourth conjugation
Passive voice.*

<i>igowāncu</i> , I who am perhaps....		<i>igóssiwānen</i>
<i>igowancu</i> , thou,, art		<i>igóssiwancu</i>
<i>igogwenu</i> , he ,, isby		<i>igóssigwēnu</i>
<i>igowāngcu</i> , we,, are		<i>igóssiwāngcu</i>
<i>igowangu</i> , ,, ,, ,,		<i>igóssiwangu</i>
<i>igowégwcu</i> , you,, ,,		<i>igóssiwégwcu</i>
<i>igowágwenu</i> , they who are,, ..by		<i>igóssigwágwe- nan.</i>
<i>awindcu</i> , he who is		<i>ássiwindcu</i>
<i>āwindénag</i> , they, who are		<i>ássiwindénag</i>

Kishpin kekénimigowāngcu oma aidiāng, pábige anishinābeg ki ga-bi-mawádissigonánig. Mákiya ki gi-aiámidog odénang gi-nissawindwábanen nij Wemiligójiwag. Awégwcu ge-debwéltamogwcu ge-síga-andawáwindcu gaic, ta-kāgige-bimádisi gíjigong. Abinódjiag ga-mino-ganawéni-mawindénag mojac, ta-mino-ijwécbiswag, ketchi-anishinābewiwádjin. Kin ga-mūnigowancu kitchi níbiwa jóniia, jawénim kid inawánaganag ketimágisídjig. Mi sa aw iníni anóltch déjimáwindcu; anisha dash géget ina: ka-

*wein matchi ijitchigéssi. Nin ge-mino-dibaamágowé-
nen, jóniia ki ga-mīnin. Aw intni ga-bajibaogog-
wen Kitchi Mekománan, túbikong gi-nibo. Kina-
weind ge-jawénimigóssiwangen kawin ki ga-jawéni-
mássiwánánig kidj anishinábenánig. Awégwénan
ga-mínigógwénan jóniian, kawin nin kikéndansi-
min; win igo gagwédjim.*

They who will probably not be well received, should not go to the Indian village. Daniel, who was greatly esteemed by his king (as they say) was given by him beautiful clothes and much money. He who was killed last winter in the woods by some robbers (as they say) his body was found in the river. The Jews, who were badly treated by the Egyptians, were made free.

RESUME.

*Mary naningim od odjiman onidjánissésan ke-
tchi-sāgiádjin. Sāgitdiwag igiw ikwéwag, mi wen-
dji-odjindiwad. Awénen aw intni? Mi sa ningwiss
sesikisid. Anin endáshiwad kinidjánissag? Nánáni-
wag ningwissag, nissiwag dash nindánissag. Kei-
ábi ua bimádisiwag kákiná kigwissag? Béjig nó-
maia gi-nibo. Ki monénimadogénag igiw ininwag
Kawéssa! (no not at all) kawin gánage bejig nin
monénimássi. Ishkotéwábo moshkinebiwag igiw nij
oshkínaweg nzwandágosídjig. Aniniwapí ge-moná-
piniieg? Namandj api ge-mādjítawāngen. Gó-
nima awasswābang nin ga-mādjítāminádog.
Kí gi-wīndamágomidog ow, gi-dagwīshinan.
Aniniwapí ge-dibaamágowangen? Namándj idog.
Kí ga-mínigomwádog níbiwa jóniia. Eníwek níbi-
wa jóniia nin ga-mínigómīn. Nind āngwābama
nishime; ki wābama ná? Mi wedi enibégábarwid
tchigátig (near the tree). Kí gi-wīnitónan ki bi-
nakwániníudjin (fingers). Henry éniḡok anokí
ano-kijáteg; gassingweodiso. Béjig ikwe o gi-gás-
singwéwan kiwe Debéndjigenídjín. Wedi gíjigong*

Kijè-Manitò o ga-gassinsibingwéwan ketimágisinid-iu. John takósi, Charles dash giuósi; John mñudi-do, Peter dash agáshii. Masitágosi aw aiákosid; mákija māuóshiuodog. Bigoshka iw wassakwanéud-jiganátig. Gwanátchiwan kid anamiéwigámigowa. Padágwánawíshin, nindánuiss, nin gikadj. Wewéni nin padagwanishkágonan iuiw wáboianan (blankets) ga-míjiianin. Padágwanaāu kikádan kinikan gaie tchi takadjissiwān. Minossé kid ijtchigéwin, nin dash nind. ijtchigéwin apiné (always) nádujisse. Aniniwapi ge-pagamáshiiang Wikwédong? Endogwen api ge-pagamáshiwāngen; mákija nisso-dibaiganeg ki ga-pagamáshiminádog. Aw abinódjins pakissítchigáso; ambé, wewéni padágwana (cover it!) Góuima kawin ki nōndawissidog. Géget ki nōndou wewéni. Wābamiwambanen, kawin ki damādjāssi. Kishpin wiudamawipan aw ikwe, nin da-gi-nāsikawa aw aiákosid. Kishpin kinigiigog kikénimiuogwábāneu ga-dódānu, ki da-gi-bashan-jéogog gauabátch.

LESSON LIV.

The Subjunctive Mood and Participles of the negative form, passive voice, of the fourth conjugation.

Note 1. The subjunctive mood of the negative form, passive voice, is conjugated like that of verbs, ending in *o*, of the first conjugation, and so also the corresponding participles, f. i: *wābamig-ossiwan*, etc.

Subjunctive Mood.

Present tense.

Wābamigóssiwān
wābamigóssiwān
wābamigóssig
wābamigóssiwāng
wābamigóssiweg
wābamigóssigwa
wābamigóssing

Participles. Present tense.

Waiābamigóssiwān, I who *am* not seen.
waiābamigóssiwān, thou,, ,, ,,
waiābamigóssig, he ,, ,, ,,
waiābamigóssiwāng, we ,, ,, ,,
waiābamigóssiweg, you ,, ,, ,,
waiābamigóssigog, they ,, ,, ,,
waiābamigóssing, one ,, ,, ,,

Subj. Mood. luperfect tense.

wābamigóssiwāmban
wābamigóssiwamban
wābamigóssigoban
wābamigóssiwāngiban
wābamigóssiwégoban
wābamigóssigwāban
wābamigóssingiban

Participles. Imperfect tense.

waiābamigóssiwāmban, I who *was* etc.
waiābamigóssiwamban, thou,, ,,
waiābamigóssigoban, he ,, ,,
waiābamigóssiwāngiban, we,, ,,
waiābamigóssiwégoban, you,, ,,
waiābamigóssigóbanig, they,, ,,
waiābamigóssingiban, one ,, ,,

- Nind angwābama*, (eng..mad) I lose sight of
him; he disappears to me.
- „ *angwābandān*, (eng..dang) I lose sight of
it; it disappears to me.
- „ *anibégūbaw*, (en..wid) I stand leaning on
one side.
- „ *anibékwen*, (en...nid) I lean my head to
one side.
- „ *anibésse*, (en..sed) I lean on one side.
- „ *binishima*, (ban...mad) I accuse him falsely,
calumniate him.
- Nin binākwān*, (in. pl. an) my comb, rake, har-
row.
- „ *binākwāninindj*, (in. pl. in) my finger, *ki bi-*
nākwāninindjin. thy fingers.
- „ *binākwāige*, (ben..ged) I rake, I harrow.
- Binākwāigan*, (in. pl an.) rake, harrow.
- Nin gāssingwéódis*, (gaias..sod) I wipe my face.
- „ *gāssingwēwa*, (gaias..wad) I wipe his face.
- „ *gāssinsibíngwe*, (gaias..wed) I wipe my tears.
- „ *gāssinsibíngwēwa*, (gaias..wad) I wipe his
tears.

EXERCISE.

Kishpin sāgiigóssiwan, *mákija kin kid indowin*
sāgiigóssiwan (perhaps its thy fault that thou
art not loved.) *Nin bakadé*, *nin wī-amwag pak-*
wéjigánsag. *Anin ejitchiged aw anishinābekwe wé-*
di kitigáning? Mōnashkwe; kitchi anoki mōnash-
kwed. *Jawendágosiwag wíka aíanwenimássiwindjig*.
Kwiwisénsag wíka aíanwenimássiwindjig ta-matchi-
dódamog; onijishin aiápi (sometimes) *ānwénimí-*
gowad onigúgowan. *Abinódji o ga bashanjéogon o*
kitisíman; kishpin waaw abinódji naníngim bashan-
jéogópan, kawin da-gi-matchi-abinódjiwíssi. *Igiw*
oshkinígikweg anishá o gi-binishinigówan iniw ik-
wéwan; mino oshkinígikwewiwag, binádisiwag, o

sāgitonāwa bīnidééwin. Awi-nādin nin binawéigan (brush) nin wī-bīnazwéānan iniw wtwakwānan gaie babísikawáganān. Endasso-gíjigadinig Kijé-Manitó o nishkiigon baiáta-dódaminidjin. Anishinābeg, makandwéwiníniwag enindjig (called Pillagers) o wī-mīganāwan Kitchi-mokomānan; nishki-igóssigwāban kawin da-gi-inéndansíwag wī-miganāwad. Ganabátch ta-bātainowag ge-nissigódjig makandwéwiníniwan.

Why dost thou scold that woman? She stole my hens; therefore I reproach her. Who is he that is coming there? It is my father. Whence does he come? He comes from home. Is that woman hated by her neighbors? She is hated by them, because she accuses them falsely. By whom was that boy struck? I don't know. Perhaps he was struck by that tall man. Sinners, repent and change your lives. That man feigns repentance (*ānwénindisokáso*) God hates feigned repentance; he loves true repentance and forgives those who truly repent. I have lost sight of that large hawk (*kekek*) I intended to shoot him for he killed some of my hens. Lean that way (*wedī nakakéia anibéssen*). Lean thy head this way (*omá nakakeia*). Bring my comb and soap; I want to wash my head and comb it (*nin wī-nāsikwe*). I see thy five fingers. I sweat very much and wipe my face very often. That poor child cries; dear child, wipe thy tears; I will take care of thee (*ki ga-ganawénimin*) Where is the harrow (drag)? I want to harrow. God will wipe their tears. That woman wipes the tears of her poor child (*o gāssinsibingwéwan*). By whom was that child struck? He was struck by his companions (*o wídjíwáganān*). Had those men been punished, they would not have done that.

INTERMEDIATE EXERCISE.

“Dubitative” participles of the “First Case”
(I.....thee.)

<i>inowānen</i> , I who perhaps....thee	<i>issinowānen</i>
<i>igowānen</i> , we „ „ „	<i>igossiowānen</i>
<i>inonogwawen</i> , I,, „you	<i>issinonogwa-</i> <i>wen</i>
<i>igowegwen</i> , we „ „you	<i>igossiwegwen</i>
<i>inogwen</i> , he „ „thee	<i>issinogwen</i>
<i>inogwenag</i> , they,, „ „	<i>issinogwenag</i>
<i>inowegwen</i> , he „ „you	<i>issinowegwen</i>
<i>inowegwenag</i> , they,, „ „ „	<i>issinowegwe-</i> <i>nag</i> .

B. Note the great similarity between the affirmative and negative forms.

Nin wika minawa ge-wābamissinowānen, ki pagossénimín nongom tchi gwaiak bimádisian binish tchi niboian. I, who perhaps will never see thee again, beg thee to live justly until death.

Ki gi-matchi-nakwétawa aw ikwe, wika gamatchi-ganonissinogwen. Thou hast answered badly that woman, who perhaps never spoke badly to thee.

Ninawind ketchi-sāgiigowégwen mojak, ki minigom aw jónia gaie iniw agwiwinan. We who love you very much, we give you this money and those clothes.

Nin gi-wābamag ininiwag ga-gimódiminogwénag ki pijikíman. I have seen the men, who perhaps stole thy ox (cow).

Mi na igiw ininiwag wa-nissinogwénag? Are those the men who perhaps want to kill thee?

Ki jingénimáwag igiw ga-mino-dodóssinowégwénag. You hate those, who perhaps did not treat you well.

Nin ga-nāsikawánánig na igiw saidgiissinowégwénag? Shall we go to those who do not love you perhaps?

Ninawind ga-dibaamagóssiwégwen, kawin gégo ki wī-mījissimin. To us, who perhaps have not paid you, you do not want to give anything.

LESSON LV.

Fourth conjugation—continued.

First Case.

I....thee.

he....thee.

Note 1. The "First Case" gives the terminations, which express the action of the *first* and *third* person on the second person, f. i:

I see thee

we see thee

I see you

we see you

He sees thee

they see thee

he sees you

they see you.

Present Indic.

Imperfect.

in

—I....thee

inināban

ininim

„ I....you

ininimwāban

igo

„ we....thee

igonāban

igom

„ we....you

igomwāban

ig

„ he....thee

igoban

igog

„ they...thee

igobanig

<i>igowa</i>	„ he....you		<i>igowāban</i>
<i>igowag</i>	„ they....you		<i>igowābanig</i> .

Indicative Mood.

Present tense.

Ki wabamin, I see thee
ki wabamīninim. I see you
ki wabamigo, we see thee
ki wabamigom,,, „ you
ki wabamig, he sees thee
ki wabamigog they see thee
ki wabamigówa, he sees you
ki wabamigówag they see you

Imperfect tense.

Ki wabamīnirāban, I saw thee
ki wabamininimwāban, I saw you
ki wabamigonāban, we saw thee
ki wabamigomwāban, we saw you
ki wabamigoban, he saw thee
ki wabamigóbanig, they saw thee
ki wabamigowāban, he saw you
ki wabamigowābanig they saw you

Note 2. *Ki wabamigo* means *we see thee*, and *thou art seen*; *ki wabamigom*, *we see you*, and *you are seen*.

Nin nagadénima, (*neg..mad*) I am accustomed
to him, used to him.
„ *nagadis*, (*neg..sid*) I am accustomed.
„ *nagadendam*, (*neg..dang*) I am accustomed.
„ *nagadendan*, (*neg..dang*) I am accustomed
to it, used to it.
„ *nādóma*, (*naiadomad*) I fetch or carry him
on my back.

- Nin wādóndan*, (*naiad..dang*) I carry it on my
back.
 „ *wíkoma*, (*wak..ad*) I invite him to a feast
or banquet.
 „ *wewébandbi*, (*waiew..bid*) I am fishing with
a hook.
 „ *pagídawa*, (*peg..ad*) I set a net (nets) to
catch fish.
 „ *pagídawa assab*, (*o pagidawan assabin*) I set
a net.
 „ *pagis*, (*pegisod*) a bathe.
 „ *pagossénima*, (*peg..mad*) I ask him for
something with hope.
 „ *wewibia*, (*waiew..ad*) I hurry him.
 „ *wewibima*, (*waiew..mad*) I hurry him by my
words.
 „ *wibema*, (*wabemad*) I sleep with him.
Wibemagan, (*an. pl. ag*) bed fellow.

EXERCISE.

Nossinan ki bi-wabamigo (Father we come to see thee). *Nin kikenimigog anishinabeg gaie kin ki kikenimigog. Kawin mashi nin nagadénimassiwán aw mekatewikwanaie, kin dash, nossinan ki nagadénimigo. Ki nagadéndan na iw anokiwin! Kawin mashi nin nagadéndansin. Aw anishinábekwe o nadoman onidjanissensan. Kitchi mashkimod o nadondan aw inini. Ki pagossénimin tchi awiian iw ki wagakwad: Debendjigeian, ki pagossénimin tchi jawenimad aw aiakosid. Kakina gijigong ebii-eg, ki pagossénimigowag ogow enamiádjig tchi gaganódamawegwá. Anishinabedog, Kitchi-Manito kid inenimigowa tchi anamiaieg, tchi odápinameg anamiéwin. Nidji, ki gi-wabamin awassonágo; ki gi-wabamigog gaie igiw nij ininiwag. Nin sagiag anishinabeg gaie dash winawa nin sagiigog. Nosse, nijing nin gi-nishkiig bejig inini, gaie dash nin gi-matchi-dajimig (spoke ill of me.) Ninidja-*

nissidog (my children!) *ki kitchi sagiininiim, mo-jag gaie ki mino inenimninim. Jesus ki sagiigó-wa gaie gijigong ki gad-odapinigówa kishpin gwaiak bimádisiieg. Aniniwapi ged- odapinaman Kitchi Jawendágoosiwin? Nongom igo gijigak nin gad-odapinan. Ki gi-bimomig na ki mama? Geget, nin gi-bimómig. Ki ga-bimómigówag na bebéjigóg-najig* (Are you going to ride on horseback? Literally: are horses going to carry you on their backs?) *Enangé. Wewib awi-nadóndan iw kitchi mashkimod opinig. Ki wewibiig aw ikwe. Anin ejitchigewad ninidjanissag? Bejig monaapini* (digs potatoes) *bejig wewébanábi, bejig dash pagiso. Anin api wa-pagidawáieg? Nongom wa-onagoshig nin ga-pagidawámin. Ki nagadendanna iw pagidawawin? Kawin mashi nin nagadéndansin. Ki nagadenimigog na Mashki Sibing daji-anishinabeg? Nin nagadénimigog. Ki wibemigog na kinidjanissensag? Nin wibémigog sa. Wibéndiwag na kig-wissensag? Geget, wibéndiwag.*

Christians live uprightly and God will love you. Does the teacher like thee? Yes, he likes me and he speaks often to me (*naningim nin ganónig.*) Did he hurry thee when thou wast praying (*Ki gi-wewibimigna gi-anamiaian?*) No. I ask thee to pray for my sick sister. I will pray for her. Did those fishermen set their nets? They did not yet set their nets? When do they intend to set them? They intend to set them tomorrow morning. They are now too tired. How many boys went fishing? Five went fishing and two went hunting. Did thy father invite any one to a feast? He did not. Do those half-breeds speak English! They speak English, French and Chipewa. Did that woman speak to thee this morning (*jeba?*) Yes, she spoke to me. Are those women angry at thee? I don't know.

INTERMEDIATE EXERCISE.

Passive Voice, Dubitation form.

I am perhaps....	<i>igomidog</i>	<i>igossimidog</i>
thou art ,,	<i>igomidog</i>	<i>igossimidog</i>
he is (by),,	<i>igodogenan</i>	<i>igossidogenan</i>
we are ,,	<i>igominadog</i>	<i>igossiminadog</i>
you are ,,	<i>igomwadog</i>	<i>igossimwadog</i>
they are by,,	<i>igowadogenan</i>	<i>igossiwadogenan</i>
he is	<i>adog</i>	<i>assidog</i>
they are	<i>adogenag</i>	<i>assidogenag</i> .

Note. The terminations of the negative form are like those of the affirmative with *igossi* placed before them (*igo* affirm. *igossi* negative.)

*Makija kitchi sagiadog aw mino mekatewikwan-
aie*, perhaps that good priest is much loved.

Jingenimadogénag igiw metchi-dodangig, perhaps these evil doers are hated.

Pangi apitenimádog aw ikwe, perhaps that woman is little esteemed.

Kawin gwetch nibiwa ta-minassidogénag, perhaps they will not be given much, receive much.

O gi-wābamigowádogénan nossan, perhaps they were seen by my father.

*Kawin o gi-bashanjéogóssiwadogénan onigiigo-
wan*, perhaps they have not been punished by their parents.

Perhaps I shall be punished if I steal apples. Perhaps you will be ill thought of, if you do that. Perhaps my son was not treated well. Perhaps we shall be robbed, if we go to town. Perhaps you will be stared at, if you dress so. Perhaps they will be made sad by their wicked children.

LESSON LVI.

First Case, Continued. Contracted terminations.

Note. Verbs ending in *wa* contract their terminations in the "First Case": I, he... thee, as follows:

awin is contracted into *on* (*ōninim*)

āwin (*aowin*),, ,, *aon* (*aoninim*)

ēwin (*cowin*),, ,, *eon* (*eōninim*)

awig ,, ,, *ag* (*āgog*, *āgowa*, *āgowag*)

āwig (*aowig*) ,, *aog* (*āogog*, *āogowa*, *āogowag*)

ēwig (*cowig*),, ,, *ēog*, (*ēogog*, *ēogowa*, *ēogowag*).

Paradigm.

Ki windamon, I tell thee (*nin windamawa*)

,, *windamoninim*, I tell you.

Ki bajibaon, I stab thee (*nin bajibāwa*)

,, *bajibaoninim*, I stab you

Ki pakiteon, I strike thee

,, *pakiteoninim*, I strike you

Ki windamag, he tells thee

,, *windamagog* they tell thee

Ki bajibaog, he stabs thee

,, *bajibaogog*, they stab thee

Ki pakiteog, he strikes thee

,, *pakiteogog*, they strike thee etc.

Nind aiangwamima, (*eian..mad*) I recommend him to do something etc.

,, *ājoge*, (*aiajoged*) I walk over a bridge.

Ajogan, (*in. pl. an*) a bridge, a wharf.

Nind akamawa, (*ek..wed*) I lurk, I lie in wait for him.

,, *akokomidassike*, (*ek..ked*) I knit stockings.

- Akokomidassikewin, (in) knitting.*
Akokomidass, (in pl. an) a stocking.
Nin widókarwa, (wa..wad) I help him.
„ bapinódarwa, (baiap..wad) I laugh at him.
„ nandouēwa, (nen..wad) I seek for him.
„ baskikwēwa, (baias..wad) I bleed him.
„ dajindamawa, (end..wad) I speak of some-
thing concerning him, or to him.
„ gagwedina, (geg..wad) I feel him.
„ gagwedjima, (geg..mad) I ask him.
„ giwenajawa, (gaw..wad) I send him home.
„ minajawa, (en..wad) I send him.
„ madjinajawa, (maiad..wad) I send him away.

EXERCISE.

Ninidjánuissidog, ki aiángwaminininiin weweni
tchi anamidiég gweshkosiiégon gaie gewishimoié-
gon (when you rise and when you go to bed.)
Kid akamag aw matcki inini; ki wi-nissig. Inash-
ke ajogan! ajogéda. Aw ikwe ki gi-dajindamag
kid ijrwebisiwin, ki dódamowinan gaie. Ki nando-
neog kiga, ki wi-giwenajaog. Gi-akosiian ki gi-ba-
skikweog mashkiktwinini. Ki ga-widokagowag be-
madisidng. Ki bapinodágowa aw abinodji. Ki gi-
gagwedinigog ogow ininiwag Ki wi-gagwedinin
eta. Ki gi-gagwedjimigog na igiw abinodjiag?
Nin gi-gagwedjimigog sa. Anindi kid akokomidas-
san?

Ki gi-wabamig na awiia gi-giwashkwébiian gi-
mawibiian gaie? Bejig eta mini nin gi-wabamig,
kawin dash nin gi-giwashkwébissi, kawin gaie nin
gi-mawibissi, pangrishe (very little) nin gi-minik-
we. Ki gi-inotag aw inini; ga-ikitoianin ikkitowin-
an, nassab (over again) gi-ikkito. Geget nin ma-
midawendam; nawatch weweni nin ga-ganawénin-
dis. Ki gi-wabandan na nin ningwawakimian?
(our burying ground, cemetery). Kawin nin gi-

wabandansin. Wewibitan, ningwiss, ki wi-ininaja-on kikinoumading. Nindaniss, ki gi-madjinajaog na aw inini enokitawad? E, nin gi mādjinajaog; kawin gaie nin gi-dibaamágossi (he did not pay me). Anamakamig daji-otchitchágomag sessessáki-sowag (they burn and weep). Kwiwisensidog, kid ombigisim! (you are noisy) bisán aiaiog! kishpin bisan aiassiweg, ki gu-bashanjéoninim (I shall punish you.) Ki gi-nishkadji-ganonig awiia? Aw ikwe nin gi-nishkadji-ganonig, anisha nishkadisi, gi-ano-matchi-dodawassiwag, potch nin nishkadisi-tug (she is angry at me.)

When will thy mother return home? I don't know. Didst thou find her things (*anokadjiganan*), her scissors, her thimble and her needles? (*o gandaigwasson gaie o jaboniganan*.) I found her scissors and her needles, but I did not find her thimble. Why, dost thou weep? Did the teacher punish thee? Did he strike thee? He punished me for nothing. I was not making noise; John was making fun (*ombakamigisi*). Did he send the scholars home? He sent them home. Did they hunt (look for) my book? or (*o gi-nanda-wabandanawa na nin masinaigan!*) (*nin gi-nandawabandamagog na nin masinaigan?* *Geget ki gi-nandawabandamagog ki masinaigan, o gi-mikanawa gaie*. Yes they searched for thy book and they found it. Did the fish swallow thy hook? (*Ki gi-gondamag na gigo?*) He swallowed my hook. Did the robber rob thee of anything? (*Ki gi-makamig na gego makandwewinini?*) He robbed me of all my money. Did that girl steal anything from thee? She stole from me twenty five dollars.

INTERMEDIATE EXERCISE.

If I am perhaps...	<i>igowānen</i>	<i>igossi wānen</i>
etc.	<i>igōwānen</i>	<i>igōssi wānen</i>
	<i>igogwen</i>	<i>igossi gwen</i>
(<i>ninawind</i>)	<i>igowāngen</i>	<i>igossi wāngen</i>
(<i>kinawind</i>)	<i>igowāngen</i>	<i>igōssi wāngen</i>
	<i>igowegwen</i>	<i>igossi wegwen</i>
	<i>igowagwen</i>	<i>igossi wagwen</i>
	<i>āwinden</i>	<i>āssi winden</i>
	<i>āwindwāwen</i>	<i>āssi windwāwen</i>

Note. See remark in foregoing intermediate exercise. It has a very wide application.

Kishpin jawenimigossiwegwen, ki kitchi kitimagendagosim. You are deserving of compassion, if you are perhaps not helped.

Awegwēnan ge-wabamigógwen aw kwirwisens?
By whom will that boy be seen?

Namandj idog ge-dodawawindwāwen, I don't know what will be done to them (how they will be treated).

Awegwēnan idog ga-gimodimigowagwen? By whom may things have been stolen from them?
(*German von wem sind sie vielleicht bestolen worden?*)

Nin ga-wi-godji kikendam, kishpin ga-matchi-igowānen, I will try to find out whether I have been perhaps ill spoken of.

Was that boy seen by his mother, when he struck his sister? I don't know whether he was seen by his mother, but he was seen by his father. Are those people liked? I think they are not liked. If those robbers be caught, they will be hanged immediately.

LESSON LVII.

*First Case, continued. Negative form.
Terminations of the Indicative mood.*

Present tense.

issinon	I....thee not
ossinon	„ „ „
aossinon	„ „ „
eossinon	„ „ „
issinoninim	I....you not.
ossinoninim	„ „ „
aossinoninim	„ „ „
eossinoninim	„ „ „
igōssi	we....thee not
agōssi	„ „ „
aogōssi	„ „ „
eogōssi	„ „ „
igōssim	we....you not
agōssim	„ „ „
aogōssim	„ „ „
eogōssim	„ „ „
igossi	he....thee not
agossi	„ „ „
aogossi	„ „ „
eogossi	„ „ „
igossig	they....thee not
agossig	„ „ „
aogossig	„ „ „
eogossig	„ „ „
igossiwa	he....you not
agossiwa	„ „ „
aogossiwa	„ „ „
eogossiwa	„ „ „

<i>gossiwag</i>		they . . . you	not
<i>agossiwag</i>		"	" "
<i>aogossiwag</i>		"	" "
<i>eogossiwag</i>		"	" "

Imperfect tense.

issinoninaban
ossinoninaban
aossinoninaban
eossinoninaban

issinoninimwaban
ossinoninimwaban
aossinoninimwaban
eossinoninimwaban

igossinaban
agossinaban
aogossinaban
eogossinaban

igossimwaban
agossimwaban
aogossimwaban
eogossimwaban

igossiban
agossiban
aogossiban
eogossiban

igossibanig
agossibanig
aogossibanig
eogossibanig

igossiwan
agossiwan
aogossiwan
eogossiwan

igossiwbaniḡ
agossiwbaniḡ
aogossiwbaniḡ
eogossiwbaniḡ

Note 1. As the above-given paradigm shows, the contracted forms have the same terminations as the regular; all the difference is in the vowel, which *precedes* the termination, which is *i* for the *regular* forms and *o*, *ao*, *eo*, for the *contracted* forms.

Note 2. The above note applies to the *affirmative and negative forms, Indicative, Subjunctive, Participles, of the Passive Voice, and of the First Case*. The Chippewa scholar will please remember this important remark.

Paradigm.

Kāwīn kī wabamissinon, I see thee not
 „ „ *wabamissinoninim*, I see you not.
Kāwīn kī wabamigōssi, we see thee not.
 „ „ *wabamigōssim*, „ „ you „
Kāwīn kī wabmigossi, he sees thee not.
 „ „ *wabamigossig*, they, „ „ „
Kāwīn kī wabamigossíwa, he sees you not.
 „ „ *wabamigossíwag*, they, „ „ „ etc.
Nínd ajidéma, (*aiaj..mad*) I contradict him, answer him disrespectfully.
 „ „ *ajidékaḡa*, (*aiaj..wad*) I miss him, don't meet him, *on the road*.
 „ „ *ajidéḡa*, (*aiaj..wad*) I miss him, travelling in boat, or water.
 „ „ *ajéḡa*, (*eietad*) I move backward, draw back.
 „ „ *ajétakokí*, (*ej..kid*) I step backward, make a step backward.
 „ „ *ajéosse*, (*ej..sed*) I walk backward.
 „ „ *anámikaḡa*, (*en..wad*) I salute him.

Nind anámikan, (en..kang) I salute it.

„ *jingéndamawa, (jang..wad)* I hate something
belonging or appertaining to him.

„ *kijíwa, (kaj..wad)* I warm or rewarm some
an. object.

„ *kijokawa, (kaj..wad)* I warm him, lying with
him.

„ *kijókodádimin, (kaj..didjig)* we warm each
other, lying together.

„ *kijónike, (kaj..ked)* my arms are warm.

„ *kijónindji, (kaj..djid)* my hands are warm.

„ *kijos, (kajosid)* I am warm.

kijoshin, (kaj..ing) I lie warm.

„ *kijoside, (kaj..ded)* my feet are warm.

„ *kijote, (kajoteg)* it is warm (in a lodge or
house.)

„ *makatewíwe, (mek..wed)* I am a negro.

„ *makatewíton miigwakissin,* I blacken a boot
or shoe.

EXERCISE.

*Ki gi-wabamig na nishime? Kawin nin gi-wa-
bamigossi. Nosse, ki pagossénimin tchi wi-minad
nin papa bejigwábik, pakwéjiganan tchi ondji
gishpinanad. Kawin mashi ki gi-dibaamágossi.
Kego wika ajidémake ki kitisimag (thy parents.)
Ki gi-ajideogówag na nind anishinabemag? Geget;
kawin dash nin gi-ajidéwassiwánánig nij Bwanan
(Sioux) ga-wabamangidjig; o gi-míganawan dash,
o gi-nissáwan gaie. Ajetan, ningwiss, bejig inini
wi-pindge endaiāng. Ajetakokiwag anind kekino-
mawindjig abinodjiag, anind dash nogigábwí-
wag. Kid anamikon, Marie, gaie ki-nanándomin
tchi gaganódamawíian (to pray for me.) Jesus,
nind anamikan Kide ketchi-sagitoiān. Nin jingén-
damawa John o sasagisizwin. Nin kijonike, Mary
kijoside, gaie Ann kijonindji, gaie nishimeiaj kij-
oshinog nibáganing. Charles makatéwíwe, James*

dash wabishktve. Mike o makatewitonan nin miti-gwakisinin.

John, how is thy father, today? He is not well; he caught cold lately and he lies sick in bed. I hear you. but I do not see you. Does John hear me? He does not hear thee, nor do we hear thee. We come to tell thee that thy son was drowned in the lake. He was skating on the ice and broke through and went down. (*gigonsabi*). I do not know you, I have never seen you. Did those men tell thee that my horse is sick? No, they did not tell me. Did they listen to thee when didst thou preach? They did not listen to me (*kawin nin gi-pisiindagossig*) they hate to hear me (*nin jingitagog*) they hate to hear the word of God. Dost thou lie warm? Yes, I lie warm; it is warm here; my hands and feet are warm. God does not love you if you don't pray. John will not pay you, nor will those men pay you. I will bleed thee, if thou wishest it (*kishpin inendaman*) Did thy parents punish thee? My mother punished me, but my father did not.

INTERMEDIATE EXERCISE.

Second Case Dubitative form.

Thou....me	perhaps	<i>ki....idog</i>
you....me	„	„.... <i>imidog</i>
he....me	„	<i>nin....igodog</i>
they....me	„	„.... <i>igodogénag</i>
thou....us	„	<i>ki....iminádog</i>
you....us	„	„.... <i>iminádog</i>
he....us	„	<i>nin (ki) igonádog</i>
they....us	„	<i>nin (ki) igonádogénag.</i>

issidog
issimidog

igossidog
igossidogénag
issiminádog
issiminádog
igossinádog
igossinádogénag

Odenang ki gi-danénimídog, perhaps thou
 thoughtest me in town.
Mákija ki goshidog, perhaps thou fearest me.
Kawin ki sagiissidog, perhaps thou dost not love
 me.
Nin kikenimigodogénag, perhaps they know me.
Kawin kì gi-nondágossinádogénag, perhaps they
 have not heard us.
Kì minwabamidog, perhaps thou likest to see me.
Makija kawin nin ga-windamágossinádog ow, per-
 haps he will not tell us that.
Kawin kì goshissiminádog, perhaps you do not
 fear us.
Kì gi-matchi-dodagonádogénag, perhaps they have
 done bad to us,

Does he wish us harm? Perhaps he does wish
 me harm. Did I not see thee in town yesterday?
 Perhaps thou didst see me somewhere, but not
 in town, for I was not in town yesterday. Will
 those men abandon us? Perhaps they will not
 abandon us. Did they speak ill of me? Perhaps
 they did not speak ill of thee. Did that woman
 hear us? I think she did not hear us, she was
 too far away. Will those young men mind me? I
 think they will mind thee. Perhaps thou hatest
 me? I do not hate thee.

LESSON LVIII.

First Case—Continued.

Subjunctive Mood, affirmative and negative form.

Present tense.

inan, if I..thee	not issinowan.
ouan, „ „ „	„ ossinowan
aonan,, „ „ „	„ aossinowan
eonan „ „ „	„ eossinowan.
inagog, if I..you	not issinonagog
ouagog „ „ „	„ ossinonagog
aonagog,, „ „ „	„ aossinonagog
eonagog „ „ „	„ eossinonagog
igoian, if we..thee	not igossiwan
agoian „ „ „	„ agossiwan
aogoian,, „ „ „	„ aogossiwan
eogoian,, „ „ „	„ eogossiwan
igoieg, if we..you	not igossiweg
agoieg „ „ „	„ agossiweg
aogoieg,, „ „ „	„ aogossiweg
eogoieg „ „ „	„ eogossiweg
ik, if he..thee	not issinog
ok, „ „ „	„ ossinog
aok,, „ „ „	„ aossinog
eok „ „ „	„ eossinog.
ikwa, if they..thee	not issinogwa
okwa, „ „ „	„ ossinogwa
aokwa,, „ „ „	„ aossinogwa
eokwa,, „ „ „	„ eossinogwa.
ineg, if he..you	not issinoweg
oneg, „ „ „	„ ossinoweg
aoneg,, „ „ „	„ aossinoweg
eoneg,, „ „ „	„ eossinoweg

ĩnegwa, if they..you		not	issinowegwa
onegwa, „ „ „		„	ossinowegwa
aonegwa, „ „ „		„	aossinowegwa
eonegwa, „ „ „		„	eossinowegwa

Pluperfect tense,

ĩnamban, had I thee		ĩssinowamban
ĩnagogoban, „ „ you		issinonagogoban
igõĩamban, „ we thee		igossiwamban
igoĩegoban „ „ you		igossiwegoban
ikiban „ he thee		ĩssinogiban
ikwaban „ they thee		issinogwaban
ĩnegoban „ he you		ĩssinowegoban
ĩnegwaban „ they you		issinowegwaban

Note 1. In the above paradigm of the *pluperfect tense* we have omitted the *contracted vowels* o, ao, eo, etc which *precede* the usual terminations, as they are sufficiently given in the paradigm of the *present tense*.

Note 2. To form the Subjunctive Mood, add the above terminations to the root of the verb, f. i: *wabaminan*, *wabamik*, etc.

Nin nibide-aiamin, we are in a row (*nibide* refers to a row or line.

„ *nibidẽbimin*, (*nab..ĩdjig*) we are sitting in a row.

„ *nibidẽngwamin*, (*nab..djig*) we are sleeping. lying in a row.

„ *nibowĩndan*, (*neb..dang*) I kill it.

„ *nibówĩmike*, (*neb..ked*) I have a dead arm (by palsy).

„ *nibówĩnindji*, (*neb..djid*) I have a dead hand (by palsy).

„ *nibówĩside*, (*neb..ded*) I have a dead foot.

„ *passanowewa*, (*pes..wad*) I strike him on the cheek.

„ *bassingwewa*, (*beswad*) I strike him in the face.

„ *bassidouewa*, (*bes..wad*) I strike him on the mouth.

„ *pagaskajewa*, (*peg..wad*) I strike him on the bare skin.

„ *ombákamigis*, (*wem..sid*) I play in a noisy manner.

Ombákamigisiwin, (*in*) noise,, noisy amusement.

Nind ombiinken, (*wem..nid*) I lift up my arm.

Ombishin, *pakwejigan*, the bread rises.

Nind ombisiden, (*wem..denid*) I lift up my foot.

„ *nissitotawa*, (*nes..wad*) I understand him.

„ *nissiwegodjin*, (*nas..ing*) I am ragged, my clothes are all torn.

„ *anikanótawa*, (*aian..wad*) I interpret him, (his words).

EXERCISE.

Kawin na ki nissitotágossi aw inini? Geget, nin nissitotag. Kishpin nissitotossinog, ki wi-anikanoton, mi dash tchi nissitotok, gaie igiw anind (and those others) tchi nissitotokwa. Nenij abinodjiiag nibidebiwag kikinoamadiwigamigong, anamiwigamigong nenanan ininiwag nibidebiwag Ima kitchi nibaganing nisswi kwiwisensag nibidengwawag (sleep in a row) Kitimagisi aw inini; nibowinike gaie nibowiside.

Matehi Judawininiwag o gi-bassingwewarwan Debendjigenidjin. Nindaniss wegonen wendji-mawii-an? Ki gi-bassingweog na awiia? Kawin awiia nin gi-bassingweogossi, nind akosinan nibidan (I have toothache) mi wendji-mawiiān. Kishpin awiia pakiteok, kego kin ajida pakitewaken. Ombishin pakwejigan.

Ki da-gi-minin jonii kishpin gi-wabamināmban, kawin dash ki gi-wabamissinon, awiia dash bekan-

isid nin gi-mina. Kawin o gashkitossinawa matchi manitog tchi banadjiinegwa kishpin pagossenimeg Kossirwa gijigong ebid tchi nadamoneg (to help you) Kawin nin minwabandansin ombákamigisiwin, kawin gaie nin minwabamassig abinodjiag osam wembákamigisidjig. Nidji, ombinikenin! Nin bwanawiton wi-ombinikeniiān, nin nibowinike. Nibowiside na aw mindimoie? Kawin nibowisidessi, aw dash akiwesi nibowinindji. Ki kitimagenimini-nim (I pity you) apegish gashkitoidāmban tchi jaweniminagog, kid inenimininim. Ki gi passanoweog na aw oshkinawewish? Geget, nin gi-kitchi-passanoweog. Ki gi-bassingweog, nin gaie nin gi-bassidoneog. Geget matehi oshkinawewi. Ki gashkiton na tchi ombisideniian? Kawin bapish nin gashkitossin tchi ombisideniian, nin nibowiside sa.

If the priest can assist you, he will assist you; he is kind-hearted (*minodee*) and pities the poor. If those had not seen you and talked to you, they would have gone home hungry, Did that man understand thee, when thou spokest to him? He did not understand me. How many languages dost thou speak? (*Anin dassing bebakan enweian?*) I speak seven different languages, (*nijwatcing bebakan nind inwe.*) Does thy wife speak Chippewa? No, she does not speak Chippewa, but she speaks French and English. Had that beggar (*nandotamagewinini, nandotamagekwe*) understood thee and spoken to thee, he would have received bread and pork from thee. Did the priest put thee out of church? (*Ki gi-sagidinig na mekatewikwanaie anamiewigamigong?*) Why did he put thee out? He put me out for nothing (*anisha*); I drank a little too much lately and had married another woman, because my wife had left me (*nin gi-naganigoban*) Thou art a bad man if thou habitually drinkest and livest in concubinage (*kishpin gaie anisha widigemad ik-*

we.) Father, I will put away that woman (*nin ga-webina aw ikwe.*) and I will give up drinking. My friends, I am glad to see you.

INTERMEDIATE EXERCISE.

If I perhaps...thee	<i>inowānen</i>		<i>issinowānen</i>
„ we „ ... „	<i>igowānen</i>		<i>igossiowānen</i>
„ he „ ... „	<i>inogwen</i>		<i>issinogwen</i>
„ they „ ... „	<i>inogwawen</i>		<i>issinogwawen</i>
„ I „ ... you	<i>inonogwa-</i>		
	<i>wen</i>		<i>issinonogwawen</i>
„ we „ ... „	<i>igowegwen</i>		<i>igossiwegwen</i>
„ he „ ... „	<i>inowegwen</i>		<i>issinowegwen</i>
„ they „ ... „	<i>inowegwa-</i>		
	<i>wen</i>		<i>issinowegwawen.</i>

Kishpin waiabamissinowanen, kego ningot ineni-mishiken, if I do not see thee, don't think anything wrong of me.

Kid inendam na tchi widjiwaan? Ki ga-widji-win, kishpin dash gego eninowānen, kego babamadjimoken! Art thou willing to go with me? I will go with thee; but if I should say anything to thee, do not go about and tell it.

Kishpin ningotchi ge-wabamigowaten, ki ga-ba-ba-widjiwigo, if we happen to see thee anywhere, we will go around with thee.

Kishpin wa-debwetossinowegwawen ogow kwiwi-sensag weweni ki ga-bashanjewawag, if those boys do not want to obey (believe) you, you are to punish them well.

Did I do anything wrong to you? I think thou hast not done us any wrong. Did those men work faithfully for you? I think they did not work well for us. I believe I saw thee in town. Perhaps thou didst see me. Wilt thou perhaps lend me one hundred Dollars? I cannot lend thee

money, for I have no money, but I may give thee some provisions and clothes. Wilt thou go with me this evening? I think I will go with thee for a short time.

LESSON LIX.

First Case—continued; participles of the affirmative and negative form.

Affirmative form,

Present tense.

inan I who...thee

inagog „ „ ...you

igoian we who...thee

igoieg „ „ ...you

ik he who...thee

ikig they,, ... „

meg he who...you

inegog they,,... „

Imperfect tense.

ināmban, I who...thee

inagogoban I „ ...you

igoiamban, we who...thee

igoiegoban, „ „ ...you

ikiban, he who...thee

ikibanig, they,,... „

inegoban, he who...you

inegobanig, they,,... „

Negative form.

Present tense.

issinowan

issinonagog

igossiwan

igossiweg

issinok

issinokig

issinoweg

issinowegog

Imperfect tense.

issinowāmban

issinonagogoban

igossiwamban

igossiwegoban

issinogiban

issinogibanig

issinowegoban

issinowegobanig

Note. The terminations of the participles are

the same as those of the corresponding Subjunctive mood, except the following:

Subj.	<i>ikwa</i>	<i>issinogwa</i>
Part.	<i>ikig</i>	<i>issinokig</i>
Subj.	<i>inegwa</i>	<i>issinowegwa</i>
Part.	<i>inegog</i>	<i>issinowegog</i>
Subj.	<i>ikwaban</i>	<i>issinogwaban</i>
Part.	<i>ikibanig</i>	<i>issinogibanig</i>
Subj.	<i>inegwaban</i>	<i>issinowegwaban</i>
Part.	<i>inegobanig</i>	<i>issinowegobanig</i>

Nin gikadj, (*gakadjid*) I am cold, I feel cold.

„ *takadj*, (*tek..jid*) I catch cold, become cold.

„ *niningadj*, (*nen..jid*) I am very cold, trem-
ble with cold.

„ *gikadjiniindjiwadj*, (*gak...jid*) my hands are
cold.

„ *gikadjisidewadj*, (*gak..jid*) my feet are cold.

„ *gikadjitarawagewadj*, (*gak..jid*) my ears are
cold.

„ *mokwadj*, (*mwak..jid*) I weep from cold.

„ *wébishima*, (*waieb..mad*) I throw him down
on the ground.

„ *wébina*, (*waieb..mad*) I throw him away, re-
ject, abandon him.

„ *wébinan*, (*waieb..nang*) I throw it away, re-
ject it, abandon it.

„ *wébinamawa*, (*waieb..wad*) I throw away
something belonging to him, forgive him.

„ *wébinidimin*, (*waieb..didjig*) we abandon
each other, separate.

Wébinidiwin, (*in*) mutual separation, divorce.

Wébinigan, (*an. pl. ag*) a person rejected, di-
vorced, also any an. obj. thrown away.

Wébinigan, (*in. pl. an*) Any inanimate object re-
jected, discarded.

Nin wébinigas, (*waieb..sod*) I am rejected, aban-
doned.

Nin bonigidétawa, (bwan..wad) I forgive him.
 ,, *wanénima, (wcn..mad) I forget him.*
 ,, *wanéndan, (wen..dang) I forget it.*
 ,, *wanéndamawa, (wcn..wad) I forget some-*
 thing belonging to him, forgive him.
 ,, *wanéndjigas, (wen..sod) I am quite forgot-*
 ten.

Nin gikadj; kitchi kissina; pitchinago nin gi-ta-
kadj odenang gi-ondjibaiān, gi-ani-giweiān; non-
gom dash nin niningadj. Anin enakámigak?
(what is the news?) Anotch gego enakámigak nin
gi-baba-nondan, ki ga-windamon dash. Bwa mad-
jilaiān dash, nin wi-sakaipwagane (I want to
light my pipe) Kid aiawa na asséma? Nin mané-
pwa (I have no tobacco) Waaw assema; odapin,
weweni sagasswákan, bekish dash gaie dibádjimon
iw enakámigak. Gi-anamie-nibawiwag (got mar-
ried) awassonago John Makons gaie Marie Main-
gans. Bejig kwiwisens o gi-takwámigon kitchi ani-
moshan. Jane Gijigokwe o gi-webinan o widígéma-
ganan. Nij abinodjiiag miskwajéwin (measles)
gi-ondjinéwag; mi sa Migisi onidjanissan, kitchi
kashkéndamon onigiigowan. Nin gikadjisidéwadj,
ambe bimibatóda atchina mináwa tchi kijosideiang.
Anindi nin mindjikáwanag? (mittens) Kawin nin
mikawassig, makija awiia nin gi-gimódimig nin
mindjikáwanan. Niu wi-aiawag; nin kitchi gi-
kadjinindjiwadj sa. Anindi nin nabikawágan? Nin
gikadjitawagéwadj. Aw ikwesens mokwadji. Ke-
go mawiken, bi-widabimishin (come and sit by
me) Waiba ki ga-dagwishinimin endaiang.

Did that convert (*weshki-anamiad*) apostatize?
 He did not apostatize, he is wrongly caluminat-
 ed (*anishi matchi dajima*) He is a strong Chris-
 tian. Those who deceived thee did wrong. Those
 that struck you last Sunday are in jail. If I

would make thee suffer for nothing, I would do thee wrong. God who sees you, knows all your thoughts words and actions. I, who see thee now, will never see thee again. I your priest, who love you from my heart, I am going to leave you this evening. Are that boy's hands cold? They are cold; he weeps from cold. Come in, and warn thyself, my son. Now thy hands are warm and thy feet are warm. They who do good to you, shall be rewarded, but they who do evil to you shall be punished. (*ta-animisiwag*). Those that did not strike thee, them I like, but I don't like those that struck thee. God, who gave thee thy sickness that thou mightest repent, he will take it away from thee soon.

INTERMEDIATE EXERCISE.

If, whether I...him	<i>wagen</i>		<i>wagwawen</i> , if I them
„ „ thou ... „	<i>waden</i>		<i>wadwawen</i> , thou etc.
„ „ he ... „	<i>gwen</i>		<i>gwen</i>
„ „ we ... „	<i>wangiden</i>		<i>wangidwawen</i>
„ „ we ... „	<i>wangen</i>		<i>wangwawen</i>
„ „ you ... „	<i>wegwen</i>		<i>wegwawen</i>
„ „ they ... „	<i>wagwen</i>		<i>wagwen</i> .

If. whether, I not him..*ssiwagen*

„ „ thou etc..*ssiwaden*
 „ „ he „ *ssigwen*
 „ „ we „ *ssiwangiden*
 „ „ we „ *ssiwangen*
 „ „ you „ *ssiwegwen*
 „ „ they „ *ssiwagwen*

ssiwagwawen...them.

ssiwadwawen, etc.

ssigwen

ssiwangidwawen

ssiwangwawen

ssiwegwawen

ssiwagwen.

The terminations of the negative form are almost entirely like the corresponding ones of the affirmative with *ssi* placed before them.

Ki kikenima na aw inini? Endogwen kekénimá-wagen; endogwen ga-wabamáwagen. Dost thou know that man? I don't know whether I am acquainted with him; I don't know whether I have seen him (before).

Jesus o gi-inan o kikinoamáganan: "Awegwen ge-gassiamawáwegwen o batadowinan, ta-gassiigá-deníwan, awegwen dash ge-gassiamawássíwegwen, kawin ta-gassiigádessininiwan." Jesus said to his disciples: whose sins you shall forgive etc.

LESSON LX.

"Second Case" Thou...me. "Indicative Mood, affirmative form.

Note 1. In the "Second Case", the second and third person are considered as acting on the first, for instance:

Thou seest me
you see me
thou seest us
you see us
he sees me
they see me
he sees us
they see us.

Terminations of the Indicative, affirmative.

Present tense.

Imperfect tense.

Root	thou...me		<i>ināban</i>
„ <i>im</i>	you ...me		<i>imwāban</i>
„ <i>imin</i>	thou...us		<i>imināban</i>
„ <i>imin</i>	you ...us		<i>imināban</i>
„ <i>ig</i>	he ...me		<i>igoban</i>
„ <i>igog</i>	they...me		<i>igóbanig</i>
„ <i>igonán</i>	he ...us		<i>igonāban</i>
„ <i>igonánig</i>	they...us		<i>igonābanig</i>

Paradigm.

<i>Ki wabam</i> , thou seest me		<i>ki wabamināban</i>
„ <i>wabamim</i> , you „ „		„ <i>wabanimwāban</i>
<i>ki wabamimin</i> , thou seest us		<i>ki wabamimināban</i>
„ <i>wabamimin</i> , you „ „		„ <i>wabamimināban</i>
<i>nin wabamig</i> , he sees me		<i>nin wabamigoban</i>
„ <i>wabamigog</i> , they „ „		„ <i>wabamigóbanig</i>
<i>nin (ki) wabamigonán</i> , he sees us		<i>nin (ki) wab-</i> <i>amigonāban</i>
„ „ <i>wabamigonánig</i> , they „ „		<i>nin (ki) wab-</i> <i>amigonābanig</i>

Note 2. *Nin wabamigonán*, he sees us, the person addressed, or spoken to, *not* included. *Ki wabamigonán*, he sees us, the speaker and the person spoken to both included.

Note 3. Pronounce the final *ā* in the form *he-us* long, as. *nin gi-odissigonān mekatewikwanaie*; on the contrary short in *nij masinaiganan nin gi-odissigonan* (VI Conj. Personifying verbs.)

Nin māmakádendagos, (*maiam..sid*) I am admirable, I am curious.
 „ *māmakádendam*, (*maiam..dang*) I wonder, admire, am surprised.

- „ *māmakádendan*, (*maiam..dang*) I wonder at it, admire it.
 „ *māmakádenim*, (*maiam..mod*) I admire.
 „ *māmakádenima*, (*maiam..mad*) I admire him wonder at him.
 „ *ginibi*, (*genibid*) I am quick in working, doing things.
 „ *ginodjánc*, (*gen..ned*) I have a long nose.
 „ *ginogádc*, (*gen..ded*) I have a long leg.
 „ *gagánogadc*, (*geg..ded*) I have long legs, (freq.).
 „ *ginonike*, (*gen..ked*) I have a long arm (freq. *gaganonike* I have long arms).
 „ *ginonindji*, (*gen..djid*) I have a long hand (freq. *gaganouindji*).
 „ *ginós*, (*gen..sid*) I am long, tall, slim.
 „ *ginósdc* (*gen..ded*) I have a long foot (freq. *gaganosidc*).
 „ *gizéwidon*, (*gaw..dod*) I carry it back again, I return it.
 „ *gizéwina*, (*gaw..nad*) I carry him (s. an. obj.) back again, I conduct him back.
 „ *gizwis*, (*gawisid*) I am an orphan.

EXERCISE.

Geget mamakádendagosi aw iinini cjināgosid; kitehi ginodjánc gagánogadc gaie; dassing waiábamagin nin mamakásabama (I look at him with wonder) *Ki nondaw weweni, nin dash kawin weweni ki nondossinon. Nin ganawábama aw oshkinawc, gaie win nin ganawábamig. Enamiiaieg, mo jag ki wabamigonán Kossinan gijigong ebid. Nin sagiag ninigiigog gaie winawa nin sagiigeg, nin mino dodagog gaie. Nin gi-miganigonánig Bwanag, gaie ninawind nin gi-migananánig. Ki gi-pakiteowawag ga-wi-makaminegog kid animizwa, gaie winawa ki gi-wikwatchiigowag wi-*

pashkisonegwa (and they tried to shoot you). *Ginibin! ninge, wewib, bi-nádamawishin* (come and help me!) *nin wi-takwamig* (bite me) *aw kitchi animosh*. *Mama, nin miganig aw kwíwisensish, nin wi-pakiteog*. *Gaganonike gaganogade gaie aw nandomákoméshi* (monkey, louse, hunter.) *Ginósi aw inini, wiwan dash onidjanissan gaie takósiwan, bejig eta ogwissan eníwek ginósiwan*. *Nin wabamag nij makwag gaie dash winawa nin wabamigog*. *Kinawa metchi-dajimegwa mojav kidj ikweg, ki nishkábamigowag* (they look at you with anger) *kawin ki minwabamigossiaw* (they don't like to see you.)

John, did anyone see me yesterday at Church? Thy parents saw thee, and they liked to see thee there. I see thee and thou seest me. We see the Indians and they see us. That man has a crooked nose (*wagidjane*.) and his legs are crooked (*wawagigade*). Women, (*ikwewidog*) obey your husbands and love them; they work for you and support you (*ki bamiigowag*.) I love you all, and you love me. I will give you to eat, if you work work well until noon. Those boys hate us and fight us. We love you and you should love us. Christians, Jesus died for you on the cross; he died for us all; let us love him with our whole heart. Those deer follow me wherever I go (*nin nopinanigog*.) I admire those books and pictures. That little girl wonders at me and looks at me with wonder. She looks at thee too. My hands and feet are cold. Come in and warm thyself! (*bi-awason*)! That dog has long legs, but that fat pig has very short legs. Monkeys have long legs and arms, but their ears are short; they are queer, (curious.)

INTERMEDIATE EXERCISE.

Dubitative form of the first three conjugations.

Pluperfect tense.

Subjunctive Mood.

Terminations.

wāmbānen
wambanen
gobanen
wāngibānen
wangobanen
wegobānen
wagobanen

siwāmbānen
siwambanen
sigobanen
siwāngibānen
siwangobanen
siwegobanen
siwagobanen.

Pluperfect tense

Participles.

Nin ga-wāmbānen
kin ga-wambanen
wīn ga-gobanen
ninawīnd ga-wāngiba-
nen
kinawīnd ga-wangoba-
nen
kinazwa ga-wegobanen
wīnazwa ga-gobanenag

Nin ga-siwāmbānen
kin ga-siwambanen
wīn ga-sigobanen
ninawīnd ga-siwāngiba-
nen
kinawīnd ga-siwangoba-
nen
kinazwa ga-siwegobanen
wīnazwa ga-sigobanenag.

Note 1. The negative terminations are exactly like those of the affirmative form, with the syllable, *ssi*, (*nsi*) before them.

Note 2. The participles have the very same terminations (except the "Change") as the corresponding subjunctive mood, except the third person plural, f. i. (Subj) *ikkitowagobanen* (Part) *ekkitogobanenag*.

LESSON LXI.

Second Case—continued. Negative, Indicative.

Present tense.

Imperfect tense.

<i>issi</i>	thou..not me	<i>issināban</i>
<i>issim</i>	you.... „ „	<i>issimwāban</i>
<i>issimin</i>	thou „ us	<i>issimināban</i>
<i>issimin</i>	you „ „	<i>issimināban</i>
<i>igossi</i>	he „ me	<i>igossiban</i>
<i>igossig</i>	they „ „	<i>igossibanig</i>
<i>igossinan</i>	he „ us	<i>igossināban</i>
<i>igossinanig</i>	they..not us	<i>igossinābanig</i>

Paradigm.

Kawin ki wabamissi, thou seest me not.

„ „ *wabamissim*, you „ „ „

„ „ *wabamissimin*, thou „ us „

„ „ *wabamissimin*, you „ „ „

„ *nin wabanigossi*, he „ me „

„ „ *wabanigossig*, they „ „ „

nin (ki) wabanigossinan, he „ us „

„ „ *wabanigossinanig*, they „ „ „

kawin ki wabamissināban

„ „ *wabamissimwāban*

„ „ *wabamissimināban*

„ „ *wabamissimināban*

„ „ *wabanigossiban*

„ „ *wabanigossibanig*

„ „ *wabanigossināban*

„ „ *wabanigossinābanig*

Nin wanagima, (wen..mad) I make a mistake
in counting an. objects.

„ *wanagindan, (wen..dang)* I make a mistake
in counting inan. objects.

„ *wanigijwe, (wen..wed)* I make a mistake in
speaking.

„ *wanénima, (wen..mad)* I forget him, neglect
him, forget his name.

„ *ganawábama, (gen..mad)* I look at him.

„ *kitimágenima, (ket..mad)* I pity him.

The radical syllable *wan* (change *wen*) refers
to *mistaking*, error; for instance:

Nin wandadjige, (wem..ged) I lose the track or
trace.

„ *wanáadon mikana, (wen..dod)* I lose the
trail, road.

„ *wanaām, (wenaang)* I commit a mistake in
singing.

„ *wanádjim, (wen..mad)* I make a mistake in
relating a thing, or story.

„ *wanagindass, (wen..sod)* I mistake in count-
ing or making up an account.

„ *wanéndagos, (wen..sid)* I am forgotten neg-
lected.

„ *wanéndam, (wen..dang)* I forget.

„ *wanéndama, (wen..mad)* I lose my senses, I
faint.

„ *wanéndamawa, (wen..wad)* I forgot some-
thing belonging to him, I forgive.

„ *wanéndan, (wen..dang)* I forget it.

„ *wanéndjigas, (wen..sod)* I am quite forgotten.

„ *wanénima, (wen..mad)* I forget him.

„ *wanenindis, (wen..sod)* I forget, neglect my-
self.

„ *wania, (weniad)* I lose him, miss him.

„ *wanibiüge, (wen..ged)* I make a mistake in
writing.

- Nin wanidodam*, (*wen..dang*) I do something through mistake.
- „ *wanike*, (*wen..ked*) I forget to take something along with me, leave it behind.
- „ *wánike* (*waia..ked*), I dig a hole, a grave.
- „ *waniken*, (*wen..ked*) I forget *it* somewhere, leave it somewhere through forgetfulness.
- „ *wanikénan*, (*wen..ked*) I forget some an. obj. somewhere, leave it somewhere.
- „ *wanimikaw*, (*wen..wid*) I faint, I swoon away.
- „ *waningwash*, (*wen..shid*) I walk around in sleep.
- „ *wanishima*, (*wen..mad*) I lead him astray, pervent, seduce him.
- „ *wanishin*, (*wenishing*) I go astray.
- „ *wanishindis*, (*wen..sod*) I cause myself to go astray, to get lost.
- „ *wanishkwea*, (*wen..wead*) I disturb and trouble him in his doings.
- „ *wanishkwema*, (*wen..mad*) I disturb him in his speech, or prayer by speaking or laughing, I cause him to make mistakes.
- „ *wanishkweiendam*, (*wen..dang*) I am troubled (lost) in my thoughts.
- „ *wanishkwes*, (*wen..sid*) I am frivolous, wild never quiet and still.
- „ *wanishkwetagos*, (*wen..sid*) I am noisy and turbulent in speaking.
- „ *wanishkwetawa*, (*wen..wad*) he causes me trouble with his words.
- „ *wanishkweton*, (*wen..tod*) I disturb it (an assembly etc.
- „ *wanisse*, (*wen..sed*) I mistake, make a blunder.
- „ *wanissin*, (*wenissing*) it gets lost.

Nin wanitage, (wen..ged) I lose something belonging to some else, also I mistake in hearing people.

„ *wanitagos, (wen..sid)* I am not well understood, am misunderstood.

„ *wanitam, (wen..tang)* I misunderstand.

„ *wanitan, (wen..tang)* I don't understand it right, misunderstand it.

„ *wanitass, (wen..sod)* I lose something belong to me.

„ *wanitawa, wanitamawa, (wen..wad)* I lose something belonging to him; also, I misunderstand him.

„ *wanitchige, (wen..ged)* I act by mistake.

„ *waniton, (wen..tod)* I lose it, miss it.

EXERCISE.

Nosse, migwetch! Kawin ki gi-wanénimissi, gaie nin kawin ki gi wanenimissinon. Kí nissitotawim ina? Makija kawin weweni ki nissitótawissim, nin dash weweni ki nissitotóninim minik ekkitoieg. Nin ganawabamigog anishinabeg, bekish nin mamakásabamigog (they regard me with wonder). Ninidjanissidog, misíwe inábi Kíjé-Manitó, mo jag ki ganawábamigonán. Gossadánig ogozw matchi awessiiag, kitchi takwangeshkivag, ki wi-amogonanig (they want to eat us). Anisha ki segisim; kawin ki ga-takwamigossinánig, weweni sa gibak-waigásowag, takóbisowag gaie. Kawin nin wanénimigossinánig nidji-bimadisinanig (our fellow-men), mo jag nin mikwenimigonánig. Ki wanishkwein, makija. Kawin ki wanishkweissi, nidji, nin minwendam wabaminán. Mamakádendagosi aw inini; naningim wanidódam wanigijwe gaie, naningótinong gwinawi-ijitchige. Ki mino dodon mo jag, kin dash kawin ki mino dódawissi. Aw ininiwish o wi-wanishiman, o wi-banadjian iniw mino ikwe-

wan. Kí gi-waniken na kid agawateon (thy parasol umbrella) endaiāng? Káwin nin gi-waníkessin. Kí ga-wonénimigonánig anishinabeg ga-mino-dodawangog. Nin sagiīgog ninidjánissag; kinawadash káwin kí sagiissim. Káwin nin wabamigossi-banig abinodjiīg, nin dash nin wabamábanig. Wanishkwesi aw kwíwiscens, osámisi, ombigisi, odaminoshki gaic; geget matchi kwíwiscensíwi. Méwija nin sagiīgondabanig ogow bemadisidjig, nongoni dash káwin nin sagiīgossinánig.

Did thou forget thy mittens (*mindjikázwánag an.*) at the camp (*gabeshíwining.*)? No, I left them at thy house. Shall I go and fetch them? No, it is not cold; my hands are not cold. Put on thy shoes and stockings. My shoes and stockings are wet yet; after they are dry, I will put them on. Does thy mother like me? She does not like (love) thee, but she likes thy brother. That man has lost the trail, he is going astray. Did I make a mistake in writing? Thou didst not make a mistake, but thou didst forget my book. Didst thou lose it, or leave it somewhere? I don't remember it; didst thou not give it to my sister? I did not give it to thy sister; I gave it to thee. I forgot his umbrella; I left it at the store. That woman walks around in sleep. Does he lose something? He often loses; he does not remember himself what he does; he often forgets. Bad men say, God does not see us or mind us. Did thou see me yesterday? I did not see thee yesterday. Dost thou not remember me? I do not remember thee. Where are they going? They are going to church. I will go with you. Thou shalt not go with us; thou are not ready. Tomorrow thou shalt go with us.

PROMISCUOUS EXERCISE.

Dubitative form of the fourth conjugation.

Active Voice.

Pluperfect Subjunctive

Terminations.

Objective singular

wagibanen
wadibanen
gobanen
wangidibanen
wangobanen
wegobanen
wagobanen

Objective plural.

wagwabanen
wadwabanen
gobanen
wingidwabanen
wangwabanen
wegwabanen
wagobanen.

Participles.

nin ga-wagibanen
kin ga-wadibanen
win ga-gobanen
ninawind ga-wangidi-
banen
kinawind ga-wangoba-
nen
kinawa ga-wegobanen
winawa ga-wagobane-
nag

Pluperfect tense.

nin ga-wagwabanen
kin ga-wadwabanen
win ga-gobanen
ninawind ga-wangidwaba-
nen
kinawind ga-wangwaba-
nen
kinawa ga-wegwabanen
winawa ga-wagobanenag.

Note. The terminations of the negative form Subjunctive mood and participles are exactly the same as the corresponding ones of the affirmative form, with *assi* before them, please remember this!

RESUME.

*Nin nandomigominában gaie ninawind nímídi-
wining, kawin dash nin gi-ijassimin. Kishpin ós-
san písindagod aw oshkinawe, kawin gego matchi
ikkilossi; nondagóssig dash ossan, kilchi winigijwe.
Kawin nongom naningim ki wabamassiwadog ki-
misseiwa, eko widiged (since she is married.) Ge-
get wedi nongom o gaganonán nossan; endogwen
dash nessilawinawagwen (but I do not know
whether he recognized him). Kawin ganabatch o
gi-adimassin; endogwen ged-adimagwen (I don't
know whether he will overtake him.) Kákina ig-
izw weiejimagwenag widj' anishinabewan, o da-mi-
kwenimawen Kijé-Maniton misi gego kekendami-
nidjin. Aw oshkinigikwe osam saségakwanair
(dresses too stylishly); mi wendji-dodamogwen
tchi mamakádenimigod ininíwan. Nij ininíwag gi-
nissawindwaban mewija, bejig anamiagoban, bejig
dash midéwigoban. Kijé-Manito o ga-gassinsibing-
zewwan ketimagisínípanin oma aking. Abwesó aw
wa-ishkwa-bimadisid; weweni ki da-gassingzewa.
Wabandaishin ki binakwaninindjin (thy fingers
ki binakwanisidan gaie (and thy toes.) Aw inini
anibekweni mo jag megwa enamiadjin. Kawin na
ki gi-anwenimigóssig kinigiigog gi-matchi-dodam-
an? Matchi gijwebanig anind oshki ininíwag. An-
indi nin binakwan?; nin wi-nassikwe (I want to
comb my hair.) Nin gi-angwabamag jishibag ga-
wabamagig wedi; ganabatch gi madjibissewag gi-
pasigwaowag (perhaps they flew away.) Kego
mawiken, nindaniss; gassinsibingwen. Anindi kin-
idjanissag? Kikinoamáding gi-ijawag. Aniníwapi
ge-bi-gi-zewad? Nawakwenig ta-bi-gi-wedogenag.*

LESSON LXII.

Second Case—continued, Affirmative Subjunctive Mood.

Terminations.

<i>Present tense</i>	<i>Pluperfect tense.</i>
<i>ijan</i> , if thou....me	<i>iiamban</i>
<i>iieg</i> , „ you „	<i>iiegoban</i>
<i>iiāng</i> „ thou us	<i>iiangiban</i>
<i>iiāng</i> „ you „	<i>iiangiban</i>
<i>iiangid</i> „ he „ (<i>ninawind</i>)	<i>iiangidiban</i>
<i>iiangidwa</i> , „ they „	<i>iiangidwaban</i>
<i>inang</i> , if he, „ (<i>kinawind</i>)	<i>inangoban</i>
<i>inangwa</i> , if they „	<i>inangwaban</i>
<i>id</i> , „ he me	<i>iipan</i>
<i>iwad</i> , „ they „	<i>iwapan</i>

Paradigm.

Kishpin wabamiiian, if thou see me.
 „ *wabamiiieg*, „ you „ „
 „ *wabamiiāng*, if thou see us
 „ *wabamiiāng*, „ you „ „
 „ *wabamid*, „ he sees me
 „ *wabamiwad*, „ they „ „
 „ *wabamiiangid*, „ he „ „ (*ninawind*)
 „ *wabamiiangidwa* if they sees us „ „
 „ *wabaminang* if he sees us (*kinawind*)
 „ *wabaminangwa*, if they see us „ „

kishpin wabamiiamban
 „ *wabamiiiegoban*
 „ *wabamiiāngiban*
 „ *wabamiiāngiban*

<i>kishpin</i>	<i>wabamipan</i>
„	<i>wabamiwapan</i>
„	<i>wabamiiangidiban</i>
„	<i>wabamiiangidwaban</i>
„	<i>wabaminangoban</i>
„	<i>wabaminangwaban</i>

The radical syllable *ishk* refers to *tiredness, weariness*: for instance: (*eshki*)

Nind ishkab, (*eshkabid*) I am tired of sitting.

„ *ishkákoshin*, (*esh..ing*) I am lying in a fatiguing manner, on a hard bed.

„ *ishkanam*, (*esh..mod*) I breathe with difficulty, I breathe hard.

„ *ishkatawab*, (*esh..bid*) my eyes are tired looking at an object.

„ *ishkidée*, (*esh..deed*) my heart is tired of sorrow, fatigued through grief.

„ *ishkinikewina*, (*esh..nad*) *aiekonikewina*, I tire his arm, arm.

„ *ishkinikewinigon*, (*esh..god*) *aiekonikewinigon*, it tires my arm, arms.

„ *ishkishin*, (*esh..ing*) I am tired of lying.

„ *ishkiwi*, (*esh..wid*) I am tired of carrying.

The radical syllables *ishko*, refers to what *remains, remnant*, for instance:

Nind ishkona, (*esh..nad*) I reserve him, spare him (s. an. ob) save it.

„ *ishkonamas*, (*esh..sod*) I reserve it for myself.

„ *ishkonam-rwa*, (*esh..wad*) I reserve it, keep it, for him.

„ *ishkonan*, (*esh..ning*) I spare it, reserve it.

„ *ishkonige*, (*esh..ged*) I reserve, keep back.

Ishkonigan, (*in. pl. an*) a reservation.

Nind ishkonigas, (esh..sod) I am left, reserved, spared, I remain.

EXERCISE.

Kishpin bi-wabamiian wabang kigiieb, ki ga-minin bejigwabik; nongom kawin nind aiazwassi jonnia. Geget nind ishkiw, jaigwa ginwenj nin kosigowane (I carry a heavy pack) Apegish jazwenimid aw ketchi-danid inini. Nidji, jazwendan niaw, nin kitimagis apitchi. Kitchi akosi aw abinodjins, ishkanamo. Kishpin eget sagiieg ki ga-jazwenimim nin bakadé sa Ishkabi aw inini, pasigwi, madja. Kishpin windamawiwapan bemadisisdjig eji-kitimagisieg, mezija ki da-gi-minininim anotch gego ge-midjiieg, ge-bisikameg gaie, kawin dash gego nin gi-windamagossig. Nibizwa pakwejiganan gaie kokoshan o gi-ishkonan aw kezewádisid mekatewikzwanaie wi-minad anishinaben. Sesagisid (avaricious) ka gego o minassin ketimagisinidjin, aw dash kezewádisid o nita-jawenimán. Debénimiiang, kishpin jazwenimiiang nin ga-bimadisimin. Kishpin gego mininang aw ikwe, ki go-minwéndámin.

Whence do those children come? They come from school. Do they see us? I don't know. That sick woman breathes hard, she will soon cease breathing (*waiba ta-ishkwamo.*) That heavy stick of wood (*kwesigwang mishi*) tires my arm. I am tired of lying on my bed, I will get up and walk about. If he loved me he would not have abandoned me. If you love us, then do not go away. My heart is grieved, I cannot sleep, nor eat, nor work; this heart-grief will kill me (*nin ga-nissigon iw ishkideerwin.*) I kept some bread and butter for the poor. The Indians don't save anything. Are you going to the reservation? We will go there this evening after supper. The Indians have a great dance there; let us all go and

see the dance. Where are my mittens? I put them in the box.

INTERMEDIATE EXERCISE.

Dubitative form of fourth conjugation.

Passive voice.

Pluperfect tense. Subjunctive Mood.

<i>igowāmbanen</i>	<i>igossi wāmbanen</i>
<i>igowambanen</i>	<i>igossi wambanen</i>
<i>igogobanen</i>	<i>igossi gobanen</i>
<i>igowāngibanen</i>	<i>igossi wāngibanen</i>
<i>igowangobanen</i>	<i>igossi wangobanen</i>
<i>igowegobanen</i>	<i>igossi wegobanen</i>
<i>igowagobanen</i>	<i>igossi wagobanen</i>
<i>awindibanen</i>	<i>assiwindibanen</i>
<i>awindwabanen</i>	<i>assiwindwabanen</i>

Imperfect tense

Participles.

<i>igowāmbanen</i>	<i>igossi wāmbanen</i>
<i>igowambanen</i>	<i>igossi wambanen</i>
<i>igogobanen</i>	<i>igossi gobanen</i>
<i>igowāngibanen</i>	<i>igossi wāngibanen</i>
<i>igowangobanen</i>	<i>igossi wangobanen</i>
<i>igowegobanen</i>	<i>igossi wegobanen</i>
<i>igowagobanen</i>	<i>igossi wagobanen</i>
<i>awindibanen</i>	<i>assiwindibanen</i>
<i>awindibanenag</i>	<i>assiwindibanenag</i>

Nin nondagomidog oma bibagiān, ondjita dash gunabatch kawin awiia nin wi-nakwetāgossi. Nin gi-nondam, ga-kitchi-gimódimawinden koss.

LESSON LXIII.

*Second Case continued. — Affirmative
participles.*

Present tense.

Pluperfect tense.

*Waiabamii*an, thou who sees me

*waiabamii*eg, you „ „ „

*waiabam*id, he who sees me

*waiabam*idjig, they who sees me

*waiabamii*āng, thou who sees us

*waiabamii*ang, you „ „ „

*waiabamii*angid, he who sees us (*ninazwind*)

*waiabamii*angidjig, they who sees us „

*waiabam*inang, he who sees us (*kinazwind*)

*waiabam*inangog, they who sees us „

*waiabamii*amban

*waiabamii*egoban

*waiabam*ipan

*waiabam*ipanig

*waiabamii*āngiban

*waiabamii*āngiban

*waiabamii*angidiban

*waiabamii*angidibanig

*waiabam*inangoban

*waiabam*inangobanig.

The prefix *de* means: enough, sufficiently, quite, for instance: (*daic*.)

Nin de-kikenima, I know him well enough.

„ *de-kikendan*, I know it sufficiently, well enough.

Nin de-wabama, I see him sufficiently.

„ *de-gijiton*, I finish it, I have time enough to
finish it.

„ *de-mino-aia*, I am well enough.

The radical syllables *dew*, *dewa*, *dewi*, (*daiew*) in compositions signifies evil, ache, pain, infirmity, for instance:

Nin dewabide, (*daie..ded*) I have toothache.

Dewabidewin, (*in*) toothache.

Nin dewakigan, (*daie..gang*) I have pain in the
breast.

„ *dewidee*, (*daie..deed*) I feel pain in my heart.

Dewideewin, (*in*) pain in the heart.

„ *dewigade*, (*daie..ded*) I have pain in my leg.

Dewigadewin, (*in*) pain in the (one) leg.

„ *dewigane*, (*daie..ned*) I have pain in my
bones.

Dewiganewin, (*in*) pain in the bones.

„ *dewikwe*, (*daie..wed*) I have headache.

Dewikwewin, (*in*) headache.

„ *dewikweiass*, (*daie..sod*) I have headache from
too much heat.

„ *dewinike*, (*daie..ked*) I have pain in my arm.

Dewinikewin, (*in*) pain in the arm.

„ *dewinindji*, (*daie..jid*) I have pain in my
hand.

Dewinindjiwin, (*in*) pain in the hand.

„ *dewipikwan*, (*daie..wang*) I have pain in my
back.

„ *dewiside*, (*daie..ded*) I have pain in my foot.

Dewisidewin, (*in*) pain in the (one) foot.

EXERCISE.

Jesus, Debénimiian, iawénimishin (have mercy on me!) *Kawin nin de-kikénimassi aw inini, kawin gaie win nin kikenimigossi. Nin sagiag sai-*

ágiidjig, kawin gaie nin matehi dodawassig jan-
génimidjig. Debenimiiang, jawénimishinam! (have
mercy on us!) Kinawa kekenimiiāng; widókawish-
inam tehi mino dodawiiangidwa nind ogimaminá-
nig. Anin enapinewad ogow aídkosidjig? Anotch
inapinewag; aw ikwe wedi jengishing dewigade,
aw dash ikwésens miskwajé, waiabamadjig dash
tehigishkwand jabokáwisiwag, akoshkadéwag gaie;
kitimágendágosiwag kakina minik bebá-jingishino-
wad oma akosiwigamigong. (hospital.) Awenen
waiabaminang? Kawin awiia ki wabamigossinan
oma. Kawin nin minwendansi tehi ganawabamid
aw oshkinawe; ganabatch nin da-matchi-inenimig.
Ki gi-gijiton na izw gwanateh makak wa-ojitamaw-
ian (which thou intendest to make for me?) Nin
ga-de-gijiton bwa pangishimod gisiss (before sun-
down.) Nin dewikwe kabe-gijig (all day) nin dc-
wabide gaie; awi-nandom mashkikizwinini (go and
call the doctor) tehi bi-wabamid. Nin gad-ijitchi-
ge wandamawiiian. Osam kijite oma endaiieg, nin
dewikweias. Aw ikwe wissagendam; (suffers bit-
terly) kitchi dewinike, bekish dewinindji gaie dc-
wipikwan.

We should not hate our enemies. Christ tells
us that we should love our enemies and do good
to those who hate us and pray for those who
speak ill of us and calumniate us. That pagan
says: I love those who love me, I do good to
those who do good to me, and I hate those who
hate me, who do evil to me, who cheat me.
Thou O Lord, who seest me and hearest me,
help me that I may never fall into a great sin.
That man can scarcely stand; he has pain in his
foot. I did not sleep last night, I had toothache,
and headache and pain in my breast. That sick
man scarcely breathes, he will soon die, he will
die before sun-set. Christians whom I love, you

who know me well, you know that I always love and remember you. They who know us, love us and help us. Whence dost thou come my child? I come from town. When didst thou leave this morning? I left home very early before sun-rise (*tchi bwa mokaang gisiss*). What is the matter with thy father? (*anin enapined koss*) He has pain in his back.

INTERMEDIATE EXERCISE.

Dubitative form. I Case. •

Subjunctive Mood. Pluperfect tense.

<i>Wabaminowāmbanen,</i>	if I had perhaps seen thee.
<i>Wabaminagogobanen,</i>	„ „ „ „ „ you
<i>Wabamigōwāmbanen,</i>	„ we „ „ „ thee
<i>Wabamigōwegobanen,</i>	„ „ „ „ „ you
<i>Wabaminogobanen,</i>	„ he perhaps had seen thee
<i>Wabaminogwabanen,</i>	„ they „ „ „ „
<i>Wabaminowegobanen,</i>	„ he had perhaps seen you
<i>Wabaminowegwabanen,</i>	„ they, „ „ „ „
<i>wabamissinowāmbanen,</i>	If I had perhaps not seen thee
<i>wabamissinagogobanen,</i>	If I had perhaps not seen you
<i>wabamigossiwāmbanen,</i>	„ we „ „ „ seen thee
<i>wabamigossivegobanen,</i>	„ „ „ „ „ seen you
<i>wabamissinogobanen,</i>	he, „ „ „ „ seen thee
<i>wabamissinogwabanen,</i>	they, „ „ „ „ seen thee
<i>wabamissinowegobanen,</i>	he „ „ „ „ seen you
<i>wabamissinowegwabanen,</i>	they, „ „ „ „ seen you.

Note. The terminations of the participles are like those of the corresponding subjunctive mood, with the "Change" in the first syllable of the verb, or its prefix.

Kishpin wabamissinowāmbanen, kazein kī da-gi-nishkenimissinon, if I had not seen thee perhaps, I would not have been angry at thee in my heart.

LESSON LXIV.

Second Case—continued. Negative Subjunctive.

<i>Present tense</i>	<i>Pluperfect tense.</i>
<i>issiwān</i> , thou....me not	<i>issiwāmban</i>
<i>issiweg</i> , you....,, ,,	<i>issiwegoban</i>
<i>issiwāng</i> , thou....us not	<i>issiwāngiban</i>
<i>issiwāng</i> , you....us not	<i>issiwāngiban</i>
<i>issig</i> , he....me not	<i>issigoban</i>
<i>issigwa</i> , they....me not	<i>issigwabān</i>
<i>issiwangid</i> , he..us not (<i>ninawind</i>)	<i>issiwangidiban</i>
<i>issiwangidwa</i> , they..us not ,,	<i>issiwangidwabān</i>
<i>issnowang</i> , he..us not (<i>kinawind</i>)	<i>issinowangoban</i>
<i>issnowangwa</i> , they..us not ,,	<i>issinowangwabān</i>

Nind ābaan, (*aiabaang*) I untie it.

,, *ābawa*, (*aiab..wad*) I untie him, unswaddle,
(a child), unharness (a horse)

,, *ābaamazwa*, (*aiab..wad*) I untie some thing
for him, belonging to him.

The root syllable *abubik* (*aba-wabik*) refers to opening with a key.

Nind abábikaan, (*aiab..ang*) I open it, unlock it with a key.

Abábikaigan, (*in. pl. an*) a key.

„ *abábikaiganike*, (*aiab..ked*) I make keys, (or locks).

Abábikaiganikewin, (*in*) locksmiths trade.

Abábikaiganikéwinini, (*an. pl. wag*) a locksmith.

The radical syllable *kashkabik*, refers to locking.

Nin kashkábikaan, (*kesh..ang*) I lock it.

Kashkábikaigan, (*in. pl. an*) a lock.

„ *kashkábikaiganike*, (*kesh..ked*) I make locks, I am a locksmith.

Kashkábikaiganikéwin, (*in*) the locksmith work or trade.

Kashkábikaiganikéwinini, (*an. pl. wag*) a locksmith.

„ *okwinomin*, *okwínimin*, (*wekwinodjig*) we are many together in one band or flock.

Manishtánishag wekwinodjig, a whole flock of sheep.

„ *okwishimag* (*wek..mad*) I put together in a heap, pile up an obj.

„ *okwissitonan*, (*wek..tod*) I pile up or together inan. objects.

Okwissin, a pile. *Nijo-okwissin missan* two cords or piles of wood.

EXERCISE.

Kishpin bi-wabamissizwan, kawin gaie nin ki gad-awi-wabamissinon. * *Kawin ki gashkitóssináwa tchi wabamiieg, nin dash nin gashkiton tchi wabaminagog.* Anindi abábikaigan? Nin wi-abábikaan

ishkwandem anamiéwigamigong. Oow mamón, wéwib awi-abábikaan ishkwandem tchi pindigewad bemadisidjig anamiéwigamigong. Nin gad-abábikaige, panima ságaamowad nin ga-kashkábi-kaige. Keiabi na o dajikan kissaie kashkábi-kaiganikéwin? Keiabi o dajikan, nibirwa gaie kashkábi-kaiganan od ojitonan. Api ge-bi-nandótamarwid gego aw ikwe ketimágisikásod (pretends to be poor) kawin gego nin ga-minassi. Kishpin jawénimissigoban aw kejezádisid inini mewija nin gaie ninidjanissag nin da-gi-gawanándámin (we would have starved.) Nin da-gi-ondjine bakaderwin jawenimissiwamban. Debénimiiang, mewija nin da-gi-ijamin anámakamig kagige ishкотeng kishpin jawénimissiwángiban. Kawin ganage bejigwabik nin da-gi-aiawassi kishpin dibaamarwissigoban aw inini, mewija ga-masímaamarwid ningotwak dasswabik.

Awénen debénimad iniw manishtánishan wekwinnidjin? Awegwen idog; makija aw kitchi mókoman o dibeniman. Kwirvisensidog, wewib okwissitog missan, kinawa dash wedi nábarwiieg pindigadog anind baiategin missan. Nin wabamag kokóshag wekwinnodjig; kitchi wininowag, kawin gánagé bejig pakákadosossi. Bidon nij-okwissan mashkossitwan (two loads of hay) ki ga-dibaamon dash. Anin ejinikasod aw kashkábi-kaiganikéwinini? John ijinikaso, nita-anoki, nibirwa joniiian od ondinan o kashkábi-kaiganikéwin. Ki pagossénimin tchi awiin-an narwabik, nin wi-gishpinanag opinig, gaie pakwéjigan gaie kókosh. Kawin nind ojóniiamissi kawin nin gashkitossin tchi awiinán ganage bejig osawábikons.

Who is that man that is looking at us? I don't know him; he is a stranger (*maiaginini-wi.*) Will those men help me? They will help thee; I wish they would help me, too; I am

poor, my wife is sick, my children are almost naked, I have no money and no one pities me. If I help thee and give thee money and provisions, wilt thou work for me? I will work for thee most willingly. Take this paper to the store; the storekeeper will give thee bread and meat and clothes, tea, coffee, and sugar. Friend, I thank thee from my whole heart for helping me and my wife and children, we shall always remember thee, whenever we pray and we will work for thee well. Where is the blacksmith? (*awishtoia*.) He is in the blacksmith shop (*awish-toiawigamigong*.) Can he give us something to eat? He can give us something to eat, but he does not want to (*kawin inendansi*) he is very avaricious. Will those Indians go with me? They do not want to go with thee; they are lazy. Wilt thou go with me? I will go with thee tomorrow. I cannot go with thee today, I am too busy (*osam nin ondamita*). Do your parents like to see me? They like to see thee, for they love thee. Girls, pile up that wood, and you boys, pile up the potatoes. Who is the oldest of you two? I am the oldest, he is much younger than I.

INTERMEDIATE EXERCISE.

Dubitative form. II Case.

Subjunctive Mood. Pluperfect tense.

Wabamiwambanen, If thou perhaps hadst seen me.

<i>wabamiwegobanen</i>	„ you	„	„	„	„
<i>wabamigobanen</i>	„ he	„	„	„	„
<i>wabamiwagobanen</i>	„ they	„	„	„	„
<i>wabamiwāngibanen</i>	„, thou	„	„	„	us
<i>wabamiwāngibanen</i>	„, you	„	„	„	„
<i>wabamiwangidibanen</i>	„, he	„	„	„	„

(*ninawind*).

wabamiwangidwabanen if they perhaps hadst
seen us (*ninawind*).

Ɂabaminowangobanen, if he perhaps hadst seen
us (*kinawind*)

wabaminowangwabanen, if they perhaps hadst
seen us (*kinawind*).

Wabamissiwambanen, if thou perhaps hadst not
seen me.

ʔabamissiwegobanen, ,, you ,, hadst not seen
me

šwamissigobanen „ he „ „ „ seen
me

zwamissiwagobanen, ,, they ,, ,, seen
me

zwabamissiwāngibanen,, thou ,, ,, seen
us

wabamissiwāngibanen,, you ,, ,, ,, seen
us

zabamissiwangidibanen, if he ,, ,, ,, seen
us (*ninarwind*)

zwabamissiwangidwabanen, if they perhaps hadst
not seen us (*ninawind*)

wabamissinowangoban, if he perhaps hadst not
seen us (*kinawind*)

zwabamissinowangwabanen, if they perhaps hadst
not seen us (*kinawind*).

Note. The negative form has the same terminations as the affirmative; only that *i* after the root of the verb is charged into *issi*, to which then the usual terminations are added.

Present tense.

Nin kishkaan, (*kashkaang*) I cut it.
Kishkanakad, (*in. pl. on*) stump of a tree.
Kishkanakisi mitig, the top of a tree is broken
off by the wind.
Nin kishkandan, (*kash..dang*) I bite it through.
Niu kishkashkijau, (*kash..ang*) I cut it with
scythe, I mow it.
Kishkashkijigan, (*in. pl. an*) scythe, sickle. (*kish-*
kijigan) or *manashkóssiwanabik*.
Nin kishkashkijige, (*kash..ged*) I reap, I mow, I
harvest.
Kishkashkijigewin, (*iu*) harvest, reaping, mowing
kishkikobimagijigan, brush-scythe.
Kishkashkijigewinini, (*an. pl. wag*) a harvester,
reaper, mower.
Nin kishkashkossiwe, (*kash..wed*) I mow grass.
Nin kishkawa, (*kash..wad*) I cut some animate
object.

Nin wānadis, (*waian..sid*) I am wealthy, rich.
Wānadisiwin, (*in*) wealth, riches.

EXERCISE.

Ikkito Kije-Manito: aw saiágiissig kawin ta-ijassi gijigong, aw dash saiágiid ta-ija nind ogimāwizwi-ning gijigong. Aw abinodji o gi-kishkaan onindj mokomanens gi-aiod. Nibiwa kishkanakadon nin wabandánan ima ki kitiganing. Anindi nind kishkashkijigan? Nin wi-kishkashkossiwe. Kawin nin mikansin. Tibiidog ga-atogwen kishime kwizwisens. Kawin ki ga-dibaamawassizwanánig enokitossinowangog. Anin api ge-bi-anokiwad kishkashkijigewiniwag? Awasswábang ta-bi-anokiwag. Kin wika meno-dodawissiwamban kawin ki sagiissinon. Kishkaw pakwejigan, kishkaan gaic iw wiass. Waianadisiidjig naningim saságisizwag; kawin gwetch gego o minassiwáwan ketimágisinidjin. Kego ságitossida wānadisiwin, kego anokissida tchi ondjí wānadisiang. Mi igiw ininiwag ga-wabamissinowangog. Kinawa ga bi-mawadishissiwāng bi-mawadishishinam (come, visit us) bwa ajégiwciég. Ow kid inininim; kakina igiw wa-dibaamawissigog ta-gibakwaigásowag gibākwaodizwigánigong. Kinawa wika ga-waiéjimisizweg kinawa eta kinawizwan nind apenimonan, igiw dash ga-waiéjimidjig kawin nind apenimossinag.

I intend to mow hay to-day and tomorrow I intend to mow my wheat (*nin wi-kishkashkijanan* (*wi-kishkijanan*) *nin pakwejiganashkoman*) Did thy father buy a scythe? He bought a new scythe; he intends to mow this afternoon. Are you willing to work for me? We are not willing to work for you, for you did not pay us. How much do we owe you? You owe us \$75.00 We shall pay you immediately if you will work for us. Who are those men? They are the men who

did not pay me; they are the ones who cheated me; they are bad men and I will never sell them anything again, unless they first pay me. Are those your sons, who did not pay me? My sons always paid thee, but those young men did not pay thee. Where are we going to winter? I don't know.

INTERMEDIATE EXERCISE.

"Dubitative" participles of the "Second Case"
(thou . . . me)

<i>iwanen</i> , thou who perhaps . . . me		<i>issiwaneu'</i>
<i>iwegwen</i> , you ,, ,, . . . me		<i>issiwegwen</i>
<i>iwāngen</i> , thou ,, ,, . . . us		<i>issiwāngen</i>
<i>iwāngen</i> , you ,, ,, . . . us		<i>issiwāngen</i>
<i>igwen</i> , he ,, ,, . . . me		<i>issigwen</i>
<i>igwenag</i> , they ,, ,, . . . me		<i>issigwenag</i>
<i>iwangiden</i> , he ,, ,, . . . us		<i>issiwangiden</i>
<i>iwangidenag</i> , they who,, . . . us		<i>issiwangidenag</i>
<i>inowangen</i> , he ,, ,, . . . us		<i>issinowangen</i>
<i>inowangenag</i> , they ,, ,, . . . us		<i>issinowangenag</i>

B. The terminations of the affirmative and negative forms are very much alike.

Kin weweni ga-dodawissiwaneu kid inenimidog tchi nino dodónau, thou who perhaps didst not treat me well, thou desirest perhaps that I treat thee well.

Kawin wika gego maianadak kí gí-inissinóninint ga-matchi-ijiwegwen, I have never said anything bad of you, who have perhaps talked bad of me.

Kego minawa jawénimassida aw ikwe saiagiissiwangiden, let us no longer help that woman who does not love us perhaps.

Ki wi-awi-wábamánig anind ininiwag ge-jaweuiminowangenag ganabatch, we will go and see some men, who perhaps will assist us.

Widókawishinám, níkánessinádóg, kinawa ga-wi-dokawiwangen naningim, help us, friends, you who have helped us often (as we think.)

LESSON LXVI.

Second Case—continued. Imperative Mood.

Affirmative Form

Wabamishin, (wabamishikan) see me (thou)
wabamishig, (wabamishikeg) see me (you)
wabamishinam, see us (thou & you)

Negative Form.

Kego wabamishiken
 „ *wabamishikegon.*
 „ *wabamishikangen.*

Note 1. Many verbs ending in *na*, change the letter *n* into *j*, before the regular terminations, f. i. *Nind anona*, I employ him; imperative mood *anojishin, anojishig, anojishinam.*

Note 2. Verbs ending in *ssa*, change the letters *ss* into *sh*, before the regular terminations, f. i: *nind gossa*, I fear him; imperative Mood *goshishin, goshishig, goshishinam, kego goshishiken, kego goshishikégon, kego goshishikángen.*

Note 3. Verbs ending in *aowa* & *eowa* (*āwa, ēwa*) contract *aowi* into *ao*, and *eowa* into *eo*, f. i. *nind pakiteowa (pakitēwa,)* I strike him; imperative mood *pakiteoshin, pakiteoshig, pakiteoshinam* etc. *Nin bajibaowa (bajibāwa,)* imperative mood *bajibaoshin, bajibaoshig*

The radical syllable *bakob*, has reference to

water in a peculiar way as will be seen from the following examples:

Nin bakóbi, (*bekobid*) I go into the water.

„ *bakóbibato*, (*bek..tod*) I run into the water.

„ *bakóbizwashkwan*, (*bek..nid*) I jump into the water.

„ *bakóbina*, (*bek..nad*) I launch it; put it (an. obj.) in the water.

„ *bakóbinan*, (*bek..ang*) I launch it (a boat).

„ *bakóbininajāwa*, (*bek..wad*) I bid him go into the water (a dog, man).

„ *bakobisse*, (*bek..sed*) I fall or slide into the water.

„ *bakóbizwebina*, (*bek..nad*) I throw him into the water.

„ *bakóbizwebinan*, (*bek..ang*) I throw it into the water.

„ *bakóbizwébinidis*, (*bek..sod*) I throw myself into the water.

EXERCISE.

Tibikong bejig ikwe gi-nissidiso (killed herself) *gi-bakóbizwébinidisod*. *Bi-mazwádishishin* (come and visit me) *naningotinougin*. *Mi wa-ijitchigeiān*; *wabang nin ga-madjita*; *wabang ki ga-mawadis-sin*. *Nossinan*, *javénimishinam*; *nin bakadémin*, *ashamishinám* (give us to eat). *Ninidjánissidog*, *kejidine ki gad-ashamininim pakwejigan gaie wii-ass*. *Ningwiss*, *anin ejitchigeian?* *Nosse*, *nin bakóbi*, *nin wi-pagis*. (I want to bathe.) *Igiw kwirwisensag bakóbibatowag*, *wi-pagisowag*. *Nin nabem saiagiinan*, *kego webinishiken*, *kego bakewijishiken*; *ki sagiin*. *mojag ki gi-sagiin*, *ki gi-babámiton gaie* *Aw nabikwanizwinini nongom gijigadinig o ga-bakóbinan o nabikwan*. *Nin moshwem nin gi-pangishima nibikang*; *bakóbininaja kidai* (thy dog) *tchi awi-nimanad*. *Jesus Debenimiian*, *javénimish-*

*in eshkam tchi sagiinan. Gijigong ebiieg, mikwen-
imishig, anamietawishig gaie. Kiye-Manito nossin-
an kego apagijishikāngen matchi ishkoteng ondji
nin batádozwiniinan; jawénimishinam tchi andji-
bimadisiiāng, tchi gwaiaak anwenindisoiāng gaie.
Nissaié, kego bashanjeoshiken, kego pakitcoshiken.
Mino dódawishin, ganawenimishin, kego matchi
dódawishiken, kego gaie nagajishiken.*

INTERMEDIATE EXERCISE.

*Dubitative form. First Case; imperfect tense,
indicative & subjunctive moods.*

Wabaminowāmban,	I	saw	thee	perhaps
wabamigōwamban,	we	saw	thee	perhaps
wabaminogoban,	he			
wabaminogwaban,	they			
wabaminowagogoban,	I		you	
wabamigowegoban,	we			
wabaminowegoban,	he			
wabaminowegwaban,	they	saw	you	

Kāzin	wabamissinowāmbān
„	wabamigossiwaiban
„	wabamissinogoban
„	wabamissinogwaban
„	wabamissinowagogoban
„	wabamigossiwegoban
„	wabamissinowegoban
„	wabamissinowegwaban.

Wabaminowāmbanen,	if I	had	perhaps	seen	thee
wabamigōwambanen,	„	we	„	„	„
wabaminogobanen,	„	he	„	„	„
wabaminogwabanen,	„	they	had,	„	„
wabaminagogobanen,	„	I	„	„	you
wabamigowegobanen,	„	we	„	„	„
wabaminowegobanen,	„	he	„	„	„
wabaminowegwabanen,	„	they	„	„	„

wabamissinowāmbanēn
wabamigossiwbāmbanēn
wabamissinogobanēn
wabamissinogwbāmbanēn
wabamissinagogobanēn
wabamigossiwegobanēn
wabamissinōwegobanēn
wabamissinowegwbāmbanēn

Note. Mark the great similarity between the terminations of the affirmative and the corresponding ones of the negative forms.

The *ino* of the affir. form is changed into *issino*
 „ *igo* „ „ „ „ „ „ „ *igossi*

The latter part of the terminations are always alike. This remark applies to the present and imperfect (resp. pluperfect) tenses, indicative and subjunctive moods and participles of both “Cases,” in the Dubitative forms.

LESSON LXVII.

Contracted terminations.

Regular termination	<i>in</i>		<i>issinon etc.</i>
Contracted	„ (<i>awa</i>) <i>on</i>		<i>ossinon</i> „
„	„ (<i>aowa</i>) <i>aon</i>		<i>aossinon</i> „
„	„ (<i>eowa</i>) <i>eon</i>		<i>eossinon</i> „
Regular	„ <i>ig</i>		<i>igossi</i> „
Contracted	„ (<i>awa</i>) <i>ag</i>		<i>agossi</i> „
„	„ (<i>aowa</i>) <i>aog</i>		<i>aogossi</i> „
„	„ (<i>eowa</i>) <i>eog</i>		<i>eogossi</i> „

The rest of the verbal terminations are regular and are added to the above contractions.

<i>Gonima</i>	<i>wabaminowangoban</i>	perhaps	he	saw	us
„	<i>wabamiwāngidwaban</i> ,	„	they	„	„
„	<i>wabaminowāngwaban</i> ,	„	they	„	„

Gonima kawin wabamissiwbamban.

„	„	<i>wabamissiwegoban</i>
„	„	<i>wabamissigoban</i>
„	„	<i>wabamissigwaban</i>
„	„	<i>wabamissiwāngiban</i>
„	„	<i>wabamissiwāngiban</i>
„	„	<i>wabamissiwangidiban</i>
„	„	<i>wabamissinowangoban</i>
„	„	<i>wabamissiwangidwaban</i>
„	„	<i>wabamissinowangwaban.</i>

Subjunctive Mood.

<i>Wabamiwbambanen</i> ,	if	thou	perh.	hadst	seen	me
<i>wabamiwegobanen</i> ,	„	you	„	„	„	„
<i>wabamigobanen</i> ,	„	he	„	„	„	„
<i>wabamiwagobanen</i> ,	„	they	„	„	„	„
<i>wabamiwāngibanen</i> ,	„	thou	„	„	„	us
<i>wabamiwāngibanen</i> ,	„	you	„	„	„	„
<i>wabamiwangidibanen</i> ,	if	he	„	„	„	„
<i>wabaminowangobanen</i> ,	„	he	„	„	„	„
<i>wabamiwangidwabanen</i> ,	„	they	„	„	„	„
<i>wabaminowangwabanen</i> ,	„	they	„	„	„	„

wabamissiwbambanen
wabamissiwegobanen
wabamissigobanen
wabamissiwagobanen
wabamissiwāngibanen
wabamissiwāngibanen
wabamissiwangidibanen
wabamissinowangobanen
wabamissiwangidwabanen
wabamissinowangwabanen.

Kishpin wi-nondawissiwambanen, kawin ki wi-ganonissinon, if thou wilt not hear me, I will not talk to thee.

Gonima wabamigoban John, perhaps John saw me.

Makija jingenimzewegoban, perhaps you hated me.

LESSON LXVIII.

Second Case—continued. Verbs ending in na & ssa.

Note 1. Verbs ending in *na* change *n* into *j* in some cases; to which *j* the usual terminations are added for instance.

<i>Kid anoj</i>	thou employest me	<i>Kawin jissi</i>
„ <i>anojim</i> ,	you	„ „ „ <i>jissim</i>
„ <i>anojimin</i> ,	thou	„ us „ <i>jissimin</i>
„ <i>anojimin</i> ,	you	„ „ „ <i>jissimin</i>
<i>Nind anonig</i> ,	he	„ me „ <i>nigossi</i>
„ <i>anonigog</i> ,	they	„ „ „ <i>nigossig</i>
„ <i>anonigonān</i> ,	he	„ us „ <i>nigossinān</i>
„ <i>anonigonānig</i> ,	they	„ „ „ <i>nigossinānig</i>

<i>Kishpin anojiian</i> ,	if thou employest me	<i>jissiwān</i>
„ <i>anojiieg</i> ,	you	„ „ „ <i>jissiweg</i>
„ <i>anojiāng</i> ,	thou	„ us „ <i>jissiwāng</i>
„ <i>anojiāng</i> ,	you	„ „ „ <i>jissiwāng</i>
„ <i>anojiāngid</i> ,	he	„ „ „ <i>jissiwāngid</i>
„ <i>anojiāngidwa</i> ,	they	„ „ „ <i>jissiwāngidwa</i>
„ <i>anoninang</i> ,	he	„ „ „ <i>nissinowang</i>
„ <i>anoninangwa</i> ,	they	„ „ „ <i>nissinowangwa</i>

<i>Anojishin!</i>	<i>Kego anojishiken!</i>
<i>anojishig!</i>	„ <i>anojishikegon!</i>
<i>anojishinam!</i>	„ <i>anojishikangen!</i>

Note 2. Verbs ending in *ssa* change this *ss* into *sh* in all cases where in the above paradigm the letter *n* is changed into *j* before the regular terminations; f. i. *ki gosh*, *ki goshim*, *ki goshi-min*, *goshiian*, *goshiieg* etc.

Nin pīndigana, (*pan..nad*) I make him go in.

„ *mīna*, (*manad*) I give (to) him.

„ *nāna*, (*naianad*) I fetch him.

„ *zāwina*, (*zaiaw..nad*) I call, name him.

„ *bīna*, (*banad*) I bring him.

„ *ijīwina*, (*ei..nad*) I conduct, lead, carry him.

„ *gossá*, (*gwessad*) I fear him.

„ *assá*, (*essad*) I put him.

„ *nissá*, (*nessad*) I kill him.

„ *mawádissa*, (*mcw..sad*) I visit him.

„ *odissá*, (*we..sad*) I go to him.

„ *mādjīna*, (*maiad..nad*) I take him along.

EXERCISE.

Debenimiian, mijishin ki jawendjigewin, apegish gaie mijian ningoting kagige bimadisiwin gijigong. Nosse, mi aw ga-pakitcoiangid pitchinagw. Awenen ge-giwewijid (lead me home)? Nin sa ki ga-giwewinin. Mi igiw mckandwedjig wa-nishidjig Kagige bimadisiwining gijigong apegish ijirwininang Kije-Manito. Marie, ani-madjij kinidjanissens api ba-mawadishiian. Ki wi-nish ina? Kawin ki wi-nississinon. Makija ki gosh. Kawin ki gossissinon. Awenen gweshid? Ka awiia ki gossigossi. Nin gad-odissig na kissaie? Makija kawin ki gad-odissigossi. Gossig aw matchi animosh; takwan-geshki. Wabang nin ga-babá-mawádishiwe (make visits). Awenenag ge-mawadissadwa? Nigan nin ga-mawadissag ninigūgog saiagiagig, panima nin ga-mawadissag nidjikweiag saiagiidjig. Ki gi-odissigon na nin madjibiigan? Kawin nin gi-odissigos-

sin ki madibiigan. Aniudi ga-assadwa nin mind-jikáwanag (my mittens)? Makakong nin gi-assag. Kawin nuu mikawassig. Aniudi ged-assinang Kije-Manito ga-ishkwa-uiboiaug? Kishpin ge-gi-miuo-ijiwebisiiaug oma aking, ki gad-assigonān gijigong, kishpin dash ge-gi-matchi-ijiwebisiiaug, ki gad-assigonān kagige ishkoteng anámakamig. Kid inendan na tchi ijiwijiian atáwéwigamigong? Euange ka ki wi-ijiwinin atáwéwigamigong. Anamiéwigamigong ejaiégou, ani-madjinig kiuidjanissiwag. Nin nishkadisitag na kishime? Kawin ki nishkadisitagossi. Ki bakadé na? Geget, nin kitchi bakade, nin niuidjanissag gaie. Ashamishinam pakwejigan gaie miuaishinam makaté mashkikiwábo. Awi-uaj wewib ki mindjikáwanag gaie awi-nadin ki wiwakwan gaie ki babinsikawagan. Apegish jaweniniwad igi-izw ikwewag, apegish gaie mijirwad pangishe gemidjiian, nin nissigon bakadewin. Nossinan, ki binaudotamago auamiéminag gaie nabikawágan. Ságidinig atáwewigamigong aw iiniwizish gawashkwébid. Bakobibato kwiwiseus; abwesó, wi-pagiso. Tibikong bejig ikwe o gi-niton wiaw gi-bakóbiwebiuidisod. Awassonago bejig Kitchi Mókomau gi-pashkisodiso.

Where art thou going? I am going to church. Who is going to say the first Mass and who will say the last? Father John will say the last Mass and preach and F. Francis will say the first Mass, but he will not preach. Come and visit me sometimes. I will see thee this afternoon; now I am too busy to talk to thee long. Where are the two men, who worked for me? They are gone home. Let them come to see me (*nin ga-bi-wabamigog*) I want to pay them. Where are the boys who struck you? The boys that struck us ran away. I will punish them for striking you. Didst thou pay me what thou owest me? I have not

paid thee yet; I had no money, but tomorrow a man, for whom I worked, will pay me \$25.00 and then I will pay thee in full. When will the doctor visit me and my sick child? He will visit you at one o'clock. Are those men happy? They are happy for they are well paid for their work and have enough to eat and to wear. Did your mother whip you? She did not whip us, but she whipped our oldest brother, because he stole some apples. Did you break that door? No we did not break that door. Who broke it? We don't know. Are those children sick? They are sick and poor. I shall hire a good doctor to attend to them.

INTERMEDIATE EXERCISE.

Dubitative form. V Conjugation.

Note. The pluperfect tense of the indicative mood, and the present and imperfect tenses of the subjunctive mood, as also the participles, of the Dubitative fifth conjugation are exactly the same as those of the first conjugation; f. i:

Subjunctive mood, present tense.

Epenimowānen, that I perhaps trust in him, them.

eṣenimowanen, „ etc.

eṣenigmogwen,

eṣenimowāngen,

eṣenimowangen,

eṣenimowegwen,

eṣenimowagwen,

ssiwānen

ssiwānen

ssigwen

ssigwāngen

ssigwāngen

ssiwegwen
ssiwagwen

Endogwen aw inini epenimogwen od ogim-màn,
I don't know whether that man has confidence in his chief.

John o ga-migiwenan na joniiān? Endogwen tchi migiwegwen joniiān; bakan gego o ga-migiwēnā-dog. Will John give money? I don't know whether he will give money; he may give something else.

Kīn aiāpīchi-apēnimowanen bemādisidjig, aiāng-zamisīn! Kī ga-waiējimigodogēnag; thou who reliest very much on people, take heed! They will perhaps cheat thee.

Kishpin wa-atāwezwanen kī bebcjigoganjiminā-nig; kego atawessidanig nongom; panima nagatch mano kī ga-atāweminadogēnag; if we should desire to sell our horses, let us not sell them now; let us perhaps sell them later.

Aw kwizwisēsish o gī-gimōdinadogēman nind joniiāman; nīn gad-akarwābama kishpin ga-gimōdigwen nīn ga-kikendan, that bad boy has perhaps stolen my money; I will watch him; I shall find out whether he stole it.

LESSON LXIX.

Seventh Conjugation. Affirmative and negative form.

Note 1. We come now to the unipersonal verbs, that is, such as are used only in the third person. They are divided in three distinct conjugations the 7th 8th and 9th. The subject of these

verbs is something *inanimate*, in some cases, *impersonal*, f. i: *kissina*, it is cold; *sogipo*, it snows.

Note 2. Verbs of the seventh conjugation end in *a*, *e*, *i*, *o*, f. i: *ijinikāde*, it is cold, *nibéa*, it is sidelining, *gibákosse*, it shuts for itself, (on hinges or springs).

Note 3. Some of these verbs, namely those which are impersonal, are used only in the singular number, f. i: *kissina* it is cold:

Indicative Mood.

Present tense.

<i>Ijinikāde</i> , it is called,		<i>Kāwin essinon.</i>
<i>ijinikādewan</i> , they are called		„ <i>essinon.</i>

Imperfect tense.

<i>Ijinikādeban</i> , it was called,		<i>Kāwin essi-</i>
		<i>nóban</i>
<i>ijinikādebanin</i> , they were called		„ <i>essinóba-</i>
		<i>nin.</i>

Subjunctive Mood.

Present tense.

<i>Ijinikādeg</i> , if it is called,		<i>Kāwin essinog.</i>
<i>ijinikādeg</i> , if they are called.		„ <i>essinog.</i>

Pluperfect tense.

<i>Ijinikādegiban</i> , had it been called,		<i>essinógiban.</i>
<i>ijinikādegiban</i> , had they been called		<i>essinógiban.</i>

Participles.

Present tense.

<i>Ejinikādeg</i> , which is called,		<i>essinog,</i>
<i>ejinikādegín</i> , which are called.		<i>essinogín.</i>

Imperfect tense.

<i>Ej̄inikādegiban</i> , which was called,		<i>essinógiban</i> ,
<i>ej̄inikādegibanin</i> , which were called.		<i>essinógibanin</i> .

Second-Third person.

Indicative Mood.

<i>Ijinikādeni</i> , <i>ij̄inikādeniwan</i> ,		<i>essmini-essinini-</i> <i>wan</i> ,
<i>ij̄inikādeniban</i> , <i>ij̄inikādenibanin</i>		<i>essininiban-essi-</i> <i>ninibanin</i> .

Subjunctive Mood.

Kishp̄in ijinikādenig, ijinikādenig
,, ij̄inikādenigiban, ij̄inikādenigiban
essininig, essininig,
essininigiban, essininigiban

Participles.

Ejinikādenig, ej̄inikādenigin,
ej̄inikādenigiban, ej̄inikādenigibanin
essininig, essininigin,
essininigiban, essinininigibanin.

Anin ej̄inikādeg ow? Adóp̄owin ij̄inikāde ow; o-
now dash apábiwinan ijinikādewan. Kijé-Manitó o
masináiganing ojibiigádeni Kije-Manito od ikkito-
win. Anin wejibiigadenig John od ij̄inikasowin?
Anindi atenig Marie o w̄rwakwan? Tibiidog eteni-
gwen. Kitchi sogipo nongom; kawin kissinassinon.
Kawin wika oma gi-nondjigadessinini (was not
heard) Kije-Manitó od ikkitorwin, kawin wika gaie
gi-wabandjigadessinon Anamessikéwin. Gi-apitchi-
ateban kid ishkotemirwa bwa bi-madjajān. Kawin
gwetch gi-sogipossinoban bibonong. K̄i wabandit-

nan ina masinaiganan adópozwiing etégin? Minin, nin masinaiganan. Waiba ow wākaigan ta-nigobudjigade, bekānak dash nawatch metchag ta-ojitchigade. Gi-nadjigadenibanin Mike o makisinin gaie od ajiganan brwa madjapan. Ki gashkiton na tchi agindamawad John o masinaigan weweni wejibiigadessininig? Enizvek nin gashkiton tchi agindamān iw masinaigan mamanj wejibiigādeg. Kawin weweni anokissim, kishpin osām kijāteg; kawin gaie mino bimossessim kishpin osam sogipog.

The sermon, written on that paper, is good (*onijishin*) Have my books been brought here? Some have been brought here, but some are yet in the school. Yesterday it was cold, to-day it snows, tomorrow it will thaw (*ta-abawa.*) John's clothes are torn (*bigoshkanizwan*) and wet, Let there be wood brought. Only dry wood was brought. Canst thou write to my brother? I can write to him tomorrow; to-day I am too busy (*osam nind ondamita.*) Go often to church and listen well to the priest's sermon. He speaks too loud; his voice is heard far away. Twenty houses were built in this town last year and fifty will be built this year. Last summer it was very warm, but this summer it is not warm. I saw the large (*metchagin*) boxes in the store. That house is small, but that one is very large. John's store took fire and burned down.

LESSON LXX.

Eighth Conjugation. Affirmative and negative forms.

Note 1. To this conjugation belong all unipersonal verbs ending in *ad. f. i: sanagad*, it is hard, difficult, dear.

Note 2. Verbs of the seventh conjugation can be made verbs of the eighth conjugation by adding *magad* to their characteristic vowels *a, e, i, o, f. i: mitcha, mitchamagad*.

Note 3. The adding of *magad* to verbs of the seventh conjugation does not alter at all their signification; a person can say *kissina*, it is cold, or, *kisinamagad*, it is cold.

Note 4. Personifying verbs (they represent inanimate objects acting as if they were animate) are formed from the I, II, and III Conjugation by adding *magad* to the third person singular indicative, *f. i: ikkito* he says; *ikkitomagad*, it says; *Inendam*, he (she) thinks; *inendamomagad*, it thinks. *Dagwishin*, he arrives; *dagwishinomagad*, it arrives.

Note 5. Some of these verbs are used only in the singular number. This refers especially to all impersonal verbs, *f. i: kissinamagad*, it is cold.

Note 6. The word *dibaiganed* which is only used in compositions, may also be classified under this head. They will say, *f. i: Nano-dibaiganed*, it is five o'clock. *Kawin mashi nano-dibaiganessinon*, it is not yet five o'clock. *Anin endassodibaiganeg?* What o'clock is it? *Mudassodibaiganedinig ta-bi-ijawag oma*, they will come here at 10 o'clock. (Used in Minnesota).

Remark 1. In the negative form of the unipersonal verbs ending in *gwad* they will say always *gossinon* instead of *gwassinon*, f. i: *kawin de-apitendagossinon*, it is not worth to....etc.

Paradigm.

Indicative mood.

Present tense.

<i>Sanagad</i> , it is difficult, dear		<i>Kawin assinon</i> .
<i>sanagadon</i> , they(in.obj)are dear		„ <i>assinon</i> .

Imperfect tense.

Sanagadoban, it was difficult, dear,
sanagadobanin, they were dear, difficult.

Kawin assinoban,
 „ *assinobanin*.

Subjunctive Mood.

Present tense.

<i>Kishpin sanagak</i> ,		<i>Kishpin assinog</i> ,
„ <i>sanagak</i> .		„ <i>assinog</i> .

Pluperfect tense.

<i>Kishpin sanagakiban</i> ,		<i>Kishpin assinogiban</i> ,
„ <i>sanagakiban</i> ,		„ <i>assinogiban</i> .

Participles.

Present tense.

<i>Senagak</i> , something difficult dear;		<i>assinog</i> ,
<i>senagakin</i> , things dear, difficult.		<i>assinogin</i> .

Imperfect tense.

Senagakiban, thing that was dear, difficult.
senagakibanin, things „ were „ „

assinogiban
assinogibanin.

Second Third Person.

Present tense.

<i>Singular.</i>	<i>Plural.</i>
<i>Sanagradini,</i>	<i>sanagradiniwan.</i>
<i>assinini,</i>	<i>assininiwan</i>

Imperfect tense.

Sanagadiniban, sanagadinibanin
assininiban assininibanin

Subjunctive Mood.

Present tense.

Sanagadinig *sanagadinig*
assininig; *assininig*

Pluperfect tense.

Sanagadinigiban, sanagadinigiban
assininigiban, assininigiban.

Participles.

Present tense.

Senagadinig, *senagadinigin*
assininig, *assininigin.*

Imperfect tense.

Senagadinigiban, senagadinigibanin.
assininigiban, assininigibanin

Sanagad, (*sen..gak*) it is difficult, hard, dear.

Wenpanad, (*waien..nak*) it is easy cheap.

Mānadad, (*maian..dak*) it is bad, wrong, malicious.

Mindokad, (*mendokak*) there is dew on the ground.

Anakwad, (*aianakwak*) it is cloudy.

Mijakwad, (*mej..wak*) it is clear, fair weather, the sun shines.

Nagwad, (*naiagwak*) it appears, is visible.

Ijinágwad, (*ej..wak*) it resembles, it looks like.

Minwábaminágwad, (*men..wak*) it looks well, has a beautiful appearance.

Mānābaminagwad, (*maian..wak*) it looks ugly.

Kashkendágwad, (*kesh..wak*) it is sad.

Minwendágwad, (*men..wak*) it is considered agreeable, pleasing, delightful.

Ijánmagad, (*ej..gad*) it goes.

Bi-ijámagad, (*ba..guk*) it comes.

Mādjámagad, (*maiad..guk*) it departs, leaves.

Dagwishinómagad, (*deg..gak*) it arrives.

Bigoshkamagad, (*ba..gak*) it breaks, it tears.

EXERCISE.

Gi-dagwishinómagadon nibiwa makakon gaie masinaiganan. Nongom ouágoshig ishkote-odában ta-madjibiso (will leave) ta-bidjibidemagad (will arrive) dash ishkote-nabikwan. Kitchi kissinamagad nongom, wabang dash ta-abawamagad makija Minwendagwad pagisong (to bathe) iw kijateg, kawin dash minwendagossinon tchi pagisong iw kissinag. Aw iini o gigitowin minotagwadini (sounds well). Jaganashimómagad iw masinaigan (that book speaks English, is an English book) iw dash wedi eteg wenitigójimomagad. Eji sagi-disoian ki gad-iji-sagia kidj anishinabe, ni ekkitómagadinig Kije-Manito o masinaigan. Nin gi-ojibiamawa nin papa Wisconsin endanakid; anin iwapi ge-madjamagak iw nin madjibiigan? Nongom igo gijigak ta-madjamagad. Anin dash iwapi wedi ge-dagwishinomagak? Awasswábang wedi

ta-dagzwishinomagad. Anin eji-gijigak? Sogipo bi-zwan gaie (it snows and drifts). *Anin izwapi ge-ishkwapog?* (when will it stop snowing?) *Makija bwa onagoshig ta-ishkwa-sogipo* (*ta-ishkwapo.*)

LESSON LXXI.

Ninth Conjugation. Affirmative and negative form.

Indicative Mood.

Affirmative form. Present tense. Negative form.

<i>Onijishin</i> , it is good, fair, useful,		<i>Kawin sinon</i> ,
<i>onijishinon</i> , they (in.obj) are good		„ <i>sinon</i> .

Imperfect tense.

<i>Onijishinoban</i> , it was good		<i>Kawin sinoban</i>
<i>onijishinobanin</i> , they were good		„ <i>sinobanin</i>

Subjunctive Mood.

Present tense.

<i>Onijishing</i> , because it is good,		<i>sinog</i>
<i>onijishing</i> , „ they are „		<i>sinog</i>

Pluperfect tense.

<i>Onijishingiban</i> , had it been good,		<i>sinogiban</i> ,
<i>onijishingiban</i> , had they,, „		<i>sinogiban</i> .

Participles.

Present tense.

<i>Wenijishing</i> , what is good,		<i>sinog</i> ,
<i>wenijishingin</i> , things that are good		<i>sinogin</i> .

Imperfect tense.

<i>Wenijishingiban</i> , what was good,		<i>sinogiban</i>
<i>wenijishingibanin</i> , things that were good.		<i>isnogiban-</i> <i>in.</i>

Second third Person.

Indicative Mood.

Present tense.

<i>Onijishinini</i> ,		<i>Kawin sinini</i> ,
<i>onijishininiwan.</i>		<i>„ sininiwan.</i>

Imperfect tense.

<i>Onijishininiban</i> ,		<i>Kawin sininiban</i> ,
<i>onijishininibanin</i> ,		<i>„ sininibanin.</i>

Subjunctive Mood.

Present tense.

<i>Kishpin onijishininig</i> ,		<i>sininig</i> ,
<i>„ onijishininig</i> ,		<i>sininig.</i>

Pluperfect tense.

<i>„ onijishininigiban</i> ,		<i>sininigiban</i> ,
<i>„ onijishininigiban.</i>		<i>sininigiban.</i>

Participles.

Present tense.

<i>Wenijishininig</i> ,		<i>sininig</i> ,
<i>wenijishininigin.</i>		<i>sininigin.</i>

Imperfect tense.

<i>Wenijishininigiban</i> ,		<i>sininigiban</i> ,
<i>wenijishininigibanin.</i>		<i>sininigibanin</i>

Imperative Mood.

<i>Ta-onijishinini,</i>		<i>Kawin sinini,</i>
<i>ta-onijishininiwan.</i>		,, <i>sininiwan.</i>

Note 1, The ninth conjugation ends in *an* and *in*, f. i: *nangan*, it is light, *kosigwan*, it is heavy; *takassin*, it is cold (wind.)

Note 2. Some of these verbs are used only in the singular.

Note 3. The negative forms of the three unipersonal conjugations are *almost exactly alike*, as a comparison of said conjugations shows.

Note 4. The second-third persons are used *mostly* in the present tense, both in the indicative and subjunctive mood and participles.

Anishinabewissin, (*en..sing*) it is in Indian, in the Indian language.
Jaganashiwissin, (*jaiag..sing*) it is in English (a letter, book).

Wemitigójwissin, (*waiem..sing*) it is in French.
Gibákwassin, (*ḡion. gibákossin*) *geb. sing*) it is shut (a door), *gibākwassin*, it is shut by the wind.

Pākakossin, (*paiak..sing*) it is open; *ḡakákwassin*, it is opened by the wind.

Nāngan, (*naiangang*) it is light.

Kósigwan, (*kwesigwang*) it is heavy.

Mindjimissin, (*men..sing*) it holds, it is strong.

Minossin, (*menossing*) it lies well.

Mānossin, (*maianossing*) it lie badly, it is badly placed.

Takassin, (*tek..sing*) it is cold (the wind).

EXERCISE.

Kitchi kosigwanon onow makakon, pindewan masinaiganan makakong, mi wendji-kosigwang on-

ow makakon. Nin nābikāwagan nokendagwad, nin biniwanan dash nangan; ikkito Debendjiged. Sanagad wa-ijitchigeian; ki bwanawiton, ni enendamān. Kawin osam sanagassinon, nind inendam; nin ga-wikwatchiton tchi dodamān ga-iji-gijendamān. Sanagagindewan iniw babisikawaganaan; iniw dash papagiwaianan kawin sanagagindessinon. Geget kashkendagwad sesika-nibowin; naningotinong kitchi manadad.

Gi-kitchi-niskadad pitchināgo kabé-gijig; tibikong gi-gimiwan. Anishinabewissin ow masinaigan; nin nissitawinan; onow dash masinaiganan jaganashi-wissinon; kawin nin nissitawinansinan. Gibák-wassin ishk wandem, kawin awiia pindig abissi at-áwewigamigong. Pakakonamawishin! Nin wi-ata-we. Wegonen wa-aiaman? Sisibakwat nin wi-aian gaie assema nin wi-aiawa. Apegish mijakwak; nin wi-awi-baba-nandawendjige. Apegish gimiwang nind inendam, osam bengwakamiga. Missawa sogipomagakiban, minotch dash nin da-gi-madja bi-ijassiwamban. Minwanimakiban gi-miwansinogiban gaie, jeba nin da-gi-bosimim. Kego osam ta-sanagassinon kid aiiman, mano ta-wendadon; nin gina atawewimini.

It is difficult to go to heaven; many will not enter the kingdom of heaven. That man's death was very sad; he died being drunk. It is light here, but in the other room it is dark. If the wind is fair, let us embark; 'let us sail to La Pointe That work goes well, but John's business does not go well. It is not pleasant here; it rains too often; almost every day it is bad weather. Is that a good book? What book? The book thou hadst in thy hands. It is a very good book. I read it every day. Everything good is in heaven; it is pleasant to be there. Everything bad and everything sad is in hell. The wind is

cold, it blows from the west. My hands and feet are very cold, they are almost frozen. From which direction does the wind blow (*anindi wendanimak?*) or *anindi wending?* It blows from the south. Then it will thaw. What does the word of God say? It says: Thou shalt not steal. It is bad to steal or lie or cheat or get drunk or sin against purity (*tchi bishigwadj ijiwebising*) When will that book arrive? It will arrive before one week is gone. Didst thou receive my letter? Yes.

LESSON LXXII.

The "Second-third Person" as subject and as object of verbs of the fourth conjugation.

Note 1. Second Third Person is sometimes, not often the *subject* of verbs of the fourth conjugation, f. i: *John o wabamau bejig ininiwan, ogwissan dash o wabamani bejig ikwewan.*

Note 2. To obviate this form of expression the passive voice is more generally used, f. i: *bejig ikwe o gi-wabamigon Johnan ogwissini.*

Terminations.

Ani

abani

anid

anipan

assini

assibani

assinig

assinigoban

Note 3. The Second third Person is sometimes the *object* of a verb, f. i: *uin debwetawa aw inini gaie nin debwetawiman wiwan*, I believe that man and I believe his wife.

Affirmative Form.

Indicative Mood.

Present tense.

Nin wabamimān ossan, I see his father.
ki wabamiman ossan, thou seest his father,
o wabaman ossini, he sees his father,
nin wabamimānan ossan, we see his father,
ki wabamimāwan ossan, you see his father,
o wabamawan ossini, they see his father.

Negative Form.

Kawin nin wabamimāssin ossan, I do not see his
 father.

„ *ki wabamimāssin* „
 „ *o wabamāssin ossini*
 „ *nin wabamimāssinan ossan*
 „ *ki wabamimāssiwan* „
 „ *o wabamassiwawan ossini.*

Imperfect tense.

Nin wabamimabanin ossan
ki wabamimabanin „
o wabamabanin ossini
nin wabamimanabanin ossan
ki wabamimawabanin „
o wabamawabanin ossini.
kawin nin wabamimassibanin ossan
 „ *ki wabamimassibanin* „
 „ *o wabamassibanin ossini*
 „ *nin wabamimassinabanin ossan*
 „ *ki wabamimassiwabanin* „
 „ *o wabamassiwawabanin ossini.*

Subjunctive Mood.

Present tense.

<i>Kishpin wabamimag, ogwissan,</i>	if I see his son.
„ <i>wabamimad,</i>	„ „ thou see his son
„ <i>wabamad ogwissini,</i>	„ he „ „ „
„ <i>wabamimangid, ogwissan</i>	if we „ „ „
„ <i>wabamimang,</i>	„ „ „ „ „
„ <i>wabamimeg,</i>	„ you „ „ „
„ <i>wabamazad, ogwissini,</i>	„ they „ „ „
<i>imassiwag</i>	
<i>imassiwad</i>	
<i>assig</i>	
<i>imassiwangid</i>	
<i>imassiwang</i>	
<i>imassiweg</i>	
<i>assigwa</i>	

Pluperfect tense.

<i>Wabamimagiban ogwissan.</i>	<i>imassiwagiban</i>
<i>wabamimadiban „</i>	<i>imassiwadiban</i>
<i>wabamapan, ogwissini</i>	<i>assigoban</i>
<i>wabamimangidiban ogwissan</i>	<i>imassiwangidiban</i>
<i>wabamimangoban „</i>	<i>imassiwangoban</i>
<i>wabamimegoban „</i>	<i>imassiwegoban</i>
<i>wabamazapan ogwissini</i>	<i>assigwaban</i>

Imperative Mood.

Affirmative.

<i>A. Wabamim ogwissan</i>
<i>sg. wabamimada „ sg.</i>
<i>wabamimig „</i>

Negative.

<i>Kego wabamimaken</i>
<i>ogwissan</i>
„ <i>wabamimassiwada</i>
„ <i>wabamimakegon</i>
<i>ogwissan</i>
<i>Pl. wabamimadanin onidjanissan Pl. Kego wa-</i>
<i>baniimassiwadanig onidjanissan.</i>

B. Ganojim opapaian Kego ganonimaken opapaian
 sg. ganonimada ,, sg. ,, ganonimassiwada ,,
 ganonimig ,, ,, ganonimakegon ,,

Pl. ganonimadanin onidjanissan Pl. Kego gano-
nimassiwadanig onidjanissan.

C. Mawadishim ossan Kego mawadissimaken ossan
 sg mawadissimada ,, sg. ,, mawadissimassiwada,,
 mawadissimig ,, ,, mawadissimakegon ,,

Pl. mawadissimadanin onidjanissan, Pl. Kego ma-
wadissimassiwadanig onidjanissan.

D. Bashanjeom onidjanissan Kego bashanjeomaken
onidjanissan.

sg. bashanjeomada ,, (one only) sg. Kego bash-
 anjeomassiwada onidjanissan (one)
 bashanjeomig onidjanissan Kego bashanjeoma-
 kegon onidjanissan.

Pl. bashanjeomadanin (2 or 3 children) Pl. Kego
bashanjeomassiwadanig onidjanissan
(more than one)

Note. The Second Third Person with an inani-
 mate object, as f. i. *nin wabandamawa*, *nin ki-*
kendamawa, is almost always changed into *nin*
wabandamówan, *nin kikendamówan* by the Min-
 nesota Chippewas.

Affirm. Nin kikéndamówan endagoninig endad
ki ,, ,, ,,
o ,, ,, ,,
nin kikendamowánan ,, ,,

Neg. Kawin nin kikéndansiwán endag.
 ,, *ki* ,, ,,
 ,, *o* ,, ,,
 ,, *nin kikéndansiwánan* ,,

1) I know the place, where he lives, (stops).

Note 1. As seen from the above-given exam-
 ples, the syllable *im* is always placed between
 the root of the verb and the ordinary terminations
 in the first and second person, singular and plu-
 ral.

Note 2. The number makes no difference in these expressions, f. i: *nin wabamiman ogwissan* means I see his son, or, his sons.

LESSON LXXIII.

Irregular verbs: nind ind, I do, am; iwa, he says; nind igo I am said.

Indicative Mood.

Nind ind, I do, I am.

kid ind, (di) ino, he is,

*nind indimin, (nin dimin) kid indim (ki dim),
dowag.*

*Kawin nind indissi (dissi) kawin kid indissi (ki
dissi) kawin dissig; kawin nind indissimin (dissi-
min), kawin kid indissim (dissim); kawin dissig-
wag.*

Subjunctive mood.

*Diiān diian did digid diiāng diieg dowad; dis-
siwān dissirwan dissig dissirwāng dissirweg dissig-
wa.*

Participles.

*Endiian, endiian, endid (endigid) endiāng, endi-
ieg, endidjig. Endissirwāng, endissirwan, endissig,
endissirwang, endissirweg, endissigog.*

Dubitative Form.

*Endowānen, I don't know how I am, how I do
etc. endowanen, endogwen, endowāngen, endoweg-
wen, endowagwen.*

Verbs: Iwa.

Iwá, he says (inquit) *iwtban*, *iwibanig*, *gi-iwa*.

Kitchi ginwenj nin gad-meud, *iwā*, I will be absent a long time, says he.

The verb *nind iná*, I say of him, or to him, forms its passive *irregularly*: *nind igo*, instead of *nind inigo*, *nind igo*, I am told, (it is said of me)

Kid igo, thou art told *Imperative*

iná, he is told, *Iji*, tell him, (thou)

nind igomin, we are told, *inig*, tell him, (you)

kid igom, you are told, *inada*, let us tell him.

ináwag, they are told, *inadanig*, let us tell them.

Examples: *Anin ejinikasod aw kwiwisens?* What is the name of this boy? *John iná*. John is his name.

Apitchi Otchipwemo, *kid igo*, They say of thee (you): He speaks Chippewe well. *Kēiabi akosj inában*. They said he was sick yet.

Anin takin ga-ijiwinimind ossibanin? Let see, what was his fathers name? (I forgot) *Eshkibagikoje sa gi-ininán*. Flat-Mouth was his name.

INTERMEDIATE EXERCISE.

VII. Conjugation. Dubitative Form.

Indicative Mood.

Present tense.

<i>Ijinikadedog</i> , it is perhaps called,	<i>ssinodog</i>
<i>ijinikadedogenan</i> , they are etc.	<i>ssinodogenan</i>

Imperfect tense.

<i>Ijinikadegoban</i> ,	<i>ssinogoban</i> ,
<i>ijinikadegobanin</i>	<i>ssinogobanin</i>

Subjunctive Mood.

Present tense

<i>Gouima ejinikadegwen</i>		<i>ssinogwen,</i>
„ <i>ejinikadegwen</i>		<i>ssinogwen.</i>

Pluperfect tense.

<i>Ijinikadegobanen,</i>		<i>ssinogobanen,</i>
<i>ijinikadegobanen</i>		<i>ssinogobanen.</i>

Anin ejinikadegwen iw sibi? Endogwen ejinikadegwen; Makate Sibi ijinikadedog; What may be the name of that river? I don't know; perhaps it is called Black River.

Nopiming etedog ki wagakwad; ki makisinin dash kawin wedi atessinodogenan; thy ax is in the woods perhaps, but thy shoes, I think, are not there.

VIII Conjugation. Dubitative form.

Indicative Mood.

Present tense.

*Senagadodog, it is perhaps difficult, dear.
sanagadodogenan, they are perh. dear, difficult.*

*ssinodog,
ssinodogenan.*

Imperfect tense.

*Sanagadogoban, it was perhaps dear etc.
sanagadogobanin, they were etc.*

*ssinogoban,
ssinogobanin.*

Subjunctive Mood.

Present tense.

<i>Gonima senagadogwen,</i>	<i>ssinogwen,</i>
<i>,, senagadogwen.</i>	<i>ssinogwen.</i>

Pluperfect tense.

Sanagadogobanen, if it had perhaps been dear,
sanagadogobanen, if they etc.

ssinogobanen,
ssinogobanen.

Participles. Present tense.

Senagadogwen, a thing that is perhaps dear,
senagadogwenan, things that were etc.

ssinogwen,
ssinogwenan.

Imperfect tense.

Senagadogobanen, thing was etc.
senagadogobanen, things that were.

ssinogobanen,
ssinogobanen.

Note. As the *terminations* of the IX Conjugation, dubitative form, are *exactly* the same as those of the VIII Conjugation, it is unnecessary to give them separately here.

LESSON LXXIV.

On Adjectives.

An adjective is a word that expresses a quality or the manner of being of a noun, f. i: *mino*

inini, a good man; *pangi jonii*, a little money. Chippewa adjectives undergo no change of termination for expressing gender, number, or case; f. i: *mino inini*, a good man; *mino ikwe*, a good woman; *mino aki*, good land; *mino kwiwisensag*, good boys; *mino tchimanuan*, good canoes etc.

Note 1. The Chippewa language is *poor in adjectives proper*. Here are some: *mino*, good; *matchi*, bad; *gele*, old; *oshki*, new; *gwaiak*, just, straight, upright, good; *kagige*, eternal, everlasting; *kitchitwa*, holy; *nibiwa*, much, plural many; *pangi*, a little, plural few; *pangishe*, a very little, etc.

Note 2. The Chippewa language is *very rich in adjective verbs*, i. e. verbs which express qualities or manner of being in a verbal form, the verb *to be*, being contained in the adjective-verb f. i: *bakadé*, does not mean *hungry*, but *he is hungry*; *akosi* does not mean *sick*, but *he is sick*.

Note 3. When we wish to use these adjective verbs as *adjectives to nouns*, we must employ the participial form, f. i: *nin wi-awi-wabama aiakosid ikwe*, I wish to go and see a sick woman; literally a woman who is sick; *nin gad-anonag neta-anokidjig mokodássowininiwag*, I will employ industrious carpenters; literally carpenters who are industrious.

Note 4. These adjective-verbs belong to different conjugations according to their characteristic termination, for instance:

I Conjugation.

- Nin wābishkis*, (i) I am white.
 „ *makatéwis*, (i) I am black.
 „ *takós*, (i) I am short.
 „ *ginós*, (i) I am tall, slender.
 „ *mindid*, (o) I am large.

- „ *agáshi*, (*i*) I am small.
- „ *kitimágis*, (*i*) I am poor, miserable.
- „ *kitchi-dan*, (*i*) I am rich.
- „ *sagiigos*, (*i*) I am amiable, or, loved.
- „ *jingéudagos*, (*i*) I am hateful, or, hated.

III Conjugation.

- Nind agódjin*, I am hanging.
- „ *jingishin*, I am lying down.
- „ *minoshin*, I am lying comfortably.
- „ *māuoshin*, I am lying uncomfortably.

VII. Conjugation.

- Wabishka*, it is white,
- Bigoshka*, it is broken.
- Wasseia*, it is light, not dark.
- Minosse*, it goes well, fits well.

VIII Conjugation.

- Kissinamagad*, it is cold.
- Kijatemagad*, it is hot very warm.
- Manadad*, it is bad.
- Kashkendagwad*, it is sad.

IX Conjugation.

- Gwanatchiwan*, it is beautiful.
- Sougan*, it is strong.
- Onijishin*, it is good, fair.
- Naugan*, it is light, not heavy.
- Kosigwan*, it is heavy.

Comparison of adjectives.

As in other languages there are likewise in Chippewa three degrees of comparison, namely, the *positive*, *comparative*, and the *superlative degree*.

Note 5. The *positive degree* simply expresses the quality of objects f. i: *nin gikadj, nin baka-de gaie*, I am cold and hungry. A comparison of *equality* is also expressed in the 'positive degree, f. i: *épitisiian apitisi*, he is as old as thou, he is of thy age.

Note 6. The *comparative degree* expresses that a being or object possesses a quality in a *higher* or *lower* degree than another being or object, f. i: *Paul nawatch kitimi nin dash*, Paul is lazier than I, The word *dash* follows the noun compared.

Note 7. The comparative degree of *superiority* is expressed by the adverbs *nawatch, awashime*, both of which mean *more* f. i: *nawatch bibagi nin dash*, he shouts louder than I.

Note 8. The comparative degree of *inferiority* is expressed by the words *nawatch pangi*, less, not so much; f. i: *nawatch pangi jonüan od aia-wan nongom pitchinago dash ga-aiawad*, he has less money now than he had yesterday.

Note 9. The *superlative degree* expresses a quality in the highest or lowest-degree in one object as compared with one or more others, f. i: *mi aw maiamawi-ginósid inini*, this is the tallest man of all. The superlative degree is formed by placing before an adjective verb; *mamawi* (Change *maiamawi*) *together, at all*, f. i: *Maia-mawi-Ishpendagosid*, The Most High; *maiamawiniganisid Kitchi-mekatewikwanaie*, the foremost great Black gown-Pope.

Nin padagwanāwa, (ped..wad) imp. padagwana)
I cover him with something.

„ *padagwánaan, (ped..ang)* I cover it with something.

„ *padagwánaigas, (ped..sod)* I am covered with something.

„ *padagwánishkagou, (ped..god)* it covers me.

Padagwāwagishkam (*ped..ang*) *pakaakwe*, *bineshi*,
the hen, bird is hatching.

Pagami, refers to arriving, coming.

Nin pagámishka, (*peg..kad*) I arrive.

„ *pagámishkagon*, (*peg..god*) it comes upon
me, happens to me.

„ *pagamásh*, (*peg..id*) I arrive sailing.

„ *pagámibato*, (*peg...tod*) I arrive running.

Padagwaboeigan, (*in. pl. an*) the cover of a ket-
tle.

Nin pākissitchigas, (*paiak..sod*) I am uncovered.

„ *pākissiton*, (*paiak..tod*) I uncover it; open it.

„ *pakissitantawa*, (*paiak..wad*) I open, uncover
it, to him.

„ *pakagwajena*, (*paiak..nad*) I uncover him.

„ *pakagwajenidis*, (*paiak..sod*) I uncover my-
self.

„ *nibwaka* (*neb..kad*) I am wise.

EXERCISE.

Batainowag gegibadissidjig (who are foolish) *pangiwágisiwag dash nebwakádjig*. *Nin win, nin sagiag meno-anokitawadjig Kije-Maniton, kawin dash nin sagiassig meno-anokitawassigog*. *Nin gikadj geget, awáshime dash gikadjiwag uiuidjánis-sag nin dash*. *Awenen aw maiámawwi-kikendassod endashiwad ogow oshkinarweg?* (Who is the most learned). *Aw wedi nábarwid tchigatig, mi aw maiámawwi-kikeudassod, John dash ijinikaso*. *Kawin kí debwessi; Michel nawátch kikeudasso John dash, mi medwe-ikkitoug* (so report says). *Padagwanā aw aiakosid waboian* (cover that sick person with a blanket.) *Mi wa-ijitchigeiān; pabige uin ga-pa-dagwanawa*. *Igiw pedagwánaondjig weweni kawin ta-gikadjíssiwag, igiw dash pedagwanaowassiwind-jig ta-gikadjiwag*. *Aw abinodjins kawin weweni padagwánaigasossi, apegish padagwanaond tchi ta-*

kadjissig. Nisswi pakaakwensag nin gad-aia-wag. Kego pakagwajenaken azw aiakosid abinodji; eshkam da-akosi; nindawatch (rather) padagwana weweni (cover it well.) Anindi padagwabocigan? Nin wi-padagwanarwa azw akik. Tibi idog etegwen. (I don't know where it may be.)

I will uncover my feet; I am very warm. Bring clean water to wash my feet. That bad boy uncovers himself when he baths (*pegisodjin*) I never uncover myself entirely when I bathe; I always wear my drawers (*nin bitawigibodiegwasson*). That man is not good, nor are his wife and children good. They are very wicked. He is healthy, but his daughter is sickly. That boy is always hungry (*bakadeshki*), he wants always to eat. That man arrived in a boat last night. Bad luck comes upon me every time I go to town. My horse ran away, my wagon got broke, I fell hard and broke my arm. Friend, perhaps thou didst drink too much bad water (whisky) that's why bad luck (*massagwadisiwin*) *manjissewin* came to thee. Give up drinking and thou shalt be lucky (*ki ga-jawendagos*). Eight sailors (*nabikwaniwinirwag*) arrived sailing. Are they good sailors? Yes.

LESSON LXXV.

Cardinal numbers.

- 1 *Bèng (ningot)*
- 2 *nij*
- 3 *nisswi*
- 4 *nirwin*
- 5 *nānan*

- 6 *ningotwāsswi*
- 7 *nijwāsswi*
- 8 *nishwāsswi* (*ishwasswi*)
- 9 *jāngasswi*
- 10 *midāsswi*
- 11 *midasswi ashi bejig*
- 12 *midasswi ashi nij*
- 13 ,, ,, *nisswi*
- 14 ,, ,, *niwin*
- 15 ,, ,, *nānan*
- 16 ,, ,, *ningotwāsswi*
- 17 ,, ,, *nijwasswi*
- 18 ,, ,, *nishwāsswi*
- 19 ,, ,, *jāngaswi*
- 20 *nijtana*
- 21 ,, *ashi bejig*
- 30 *nissimidana*
- 40 *nimidana*
- 50 *nānimidana*
- 60 *ningotwāsssimidana*
- 70 *nijwāssimidana*
- 80 *nishwassimidana, ishwassimidana*
- 90 *jāngassimidana*
- 100 *ningotwak*
- 101 ,, *ashi bejig*
- 200 *nijwāk*
- 300 *nisswāk*
- 400 *niwāk*
- 500 *nānwāk*
- 600 *ningotwāsswak*
- 700 *nijwasswak*
- 800 *nishwāsswak, ishwasswak*
- 900 *jāngasswak*
- 1,000 *midāsswak*
- 1,001 *midasswi ashi bejig*
- 2,000 *nijing midāsswak*
- 3,000 *nissing* ,,
- 4,000 *niwing* ,,
- 5,000 *nāning* ,,

6,000	<i>ningotwatching</i>	<i>midāsswak</i>
7,000	<i>nijwatching</i>	„
8,000	<i>nishwatching</i>	„
9,000	<i>jāngatching</i>	„
10,000	<i>midatching</i>	„
11,000	„	<i>ashi abiding midasswak</i>
12,000	„	„ <i>nijing</i> „
13,000	„	„ <i>nissing</i> „
20,000	<i>nijtana dasso</i>	<i>midāsswak</i>
30,000	<i>nissimidana</i>	„
40,000	<i>nimidana</i>	„
50,000	<i>nanimidana</i>	„
100,000	<i>ningotwāk</i>	„
200,000	<i>nijwāk</i>	„
300,000	<i>nisswāk</i>	„
400,000	<i>niwāk</i>	„
500,000	<i>nanwāk</i>	„

Note 1. To express 2000, etc, they also say *nijtanāk*, *nissimidanak*, *nimidanak*, *nanimidanak* *ningotwassimidanak* etc.

Note 2. In counting from eleven to twenty they generally omit *midāsswi* (ten) and say *ashi bejig*, *ashi nij*, *ashi nissiwī* etc.

Nin minobi, (*men..obid*) I am gay, feel good,
having drank liquor.

„ *mawibi*, (*mewibid*) I weep being drunk.

„ *bapibi*, (*baiapibid*) I laugh being drunk.

„ *banitam*, (*benitang*) I don't understand well
what I hear.

„ *banitan*, (*benitang*) I don't understand it
well.

„ *banitawa*, (*ben..wad*) I don't understand him
well, though I hear him.

„ *bāpinenim*, (*baia..mod*) I rejoice, am glad.

„ *bāpinendam*, (*baiap..ang*) I rejoice in thought
(interiorly).

„ *bāpinendamona*, (*baiap..nad*) I make him re-
joice in thought.

,, *bapinenimoa*, (*baiaφ..moad*) I make him rejoice, make him glad.
Bapinenimowin, (*in*) joy, rejoicing, pleasure, merriment.
Bapinendamowin, (*in*) joyful thoughts, interior joy.

EXERCISE.

Bejig inini, kitchi waieshkat ga-bimadisid aking, Jared ga-ijinikasod, jangasswak ashi ningotwassidana ashi nijo bibon gi-bimadisi. Nin gi-wabamag nijtana dasso-midasswak jimaganishag. Nanwak ashi nissimadana anishinabeg gi-ijawag sagassweidiwining (to the Indian council) Aw ininiwish nij o gi-nissan ininiwan, ta-ondji-agona dash. Nanimidanak jimaganishag gi-nissawag, ningotwak dash dasso-midasswak gi-makiawag. Aw inini minobi, igiw dash nisswi ikwewag mawibiwag. Nin banitawa mekatewikwanaie gegikwed, kawin nin nissitotawassi ekkidod, osam sibiskadj (sasibiskado-we) (too slightly, not loud enough) gigitto, nin banitamawa od anamie-gagikwewin. Aw mindimoie eniwek gagibishe, banitam gaie. Gi-kitchi-migadi-wag Jaganashag gaie Wemitigojiwag. nijtana dasso midasswak gi-nissawag.

LESSON LXXVI

Cardinal numbers before nouns denoting measurement.

Note 1. The cardinal numbers from *one to ten* undergo a little change before nouns signifying measure of time or of their things and these nouns always remain in the *singular* number. The numerals are changed as follows:

bejig is changed into *ningo*, f. i: *ningo-bibon*, one
 year.

nij „ „ „ *nijo*, „ „ „ *nijo-dibaigan* year.
seniba, two yards of silk.
nisswi, „ „ „ *nisso* f. i: *nisso-dibabishkodji-*
gan jiwitawagan,

niwin „ „ „ *nio*

nanan „ „ „ *nano*

ningotwasswi, is changed into *ningotwasso*

nijwasswi, " " " nijwasso

nishwasswi, " " " *nishwasso*
nishwasswi, " " " *nishwasso*

iangasswi.	"	"	"	jangasso
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midasswi, " " " *jangasso*
 " " " *midasso*

Note 2. Cardinal numbers from *ten to nineteen* when they precede nouns of time and measurement, are expressed in three ways.

1) *Midasso-bibon ashi bejig*, eleven years

2) „ „ „ „ ningo-bibon „ „

3) *Ashi ningo-bibon.*

Note 3. When twenty, thirty, hundred, a thousand are to be expressed, the word *dasso* is placed between the number and the noun, the latter remaining always in the *singular*, e. g.

nijtana dasso-bibon, twenty years

ningotwak dasso-dibaigan, one hundred bushels.

Nind áshamá (eshamad) I feed him give him to eat, give him provisions.

., *áshandán* (*esh..dang*) I feed it, e. g. my body.

„ *áshandis* (*esh..sod*) I feed my self.

„ *dshange* (*esh..ged*) I give to eat, I feed, I keep boarders.

Ashangewin, feeding, boarding.

Ashangéwigamig (in. pl. on) a hotel, boarding house.

Ashangéwinini, (an. pl. wag) a hotel keeper,
boarding house-keeper.

Ashangékwe (an. pl. g.) a woman keeping a
boarding house.

Nin minaa (menaad) I give him to drink.

„ *minaidis* (men..sod) I give, procure, drink
for myself.

„ *minaidimin*, (men..dijig) we treat each other.

„ *Minaiwe* (men..wed) I give to drink, treat.

„ *Minaiweshk* (men..kid) I am in the bad habit
of treating, giving or procuring
drink for others.

Minaidiwin (in) treating, giving or procuring
drink for others.

EXERCISE.

Adam nitám inini, jángasswák ashi nissimidana dasso-bibon gi-bimadisi oma aking, Jared dash jangasswak ashi ningotwássimidana ashi nijo-bibon, Methusalem dash jángaswák ashi ningotwássimida-na ashi jángasso-bibon gi-bimadisi. Nijo-bibon gi-anoki, mi dash nanwak dasswabik joniiian gi-gashkiad. Nano-bibon gi-inendi aw ikwe, odanan dash nisso-bibon gi-inéndiwan. Nissimidana ash nisso bibon gi-bimadisi Jesus oma aking. Nano-dibábishkodjigan kokoshnin wi-gishpinana. Ningo-dibaiminan mishiminag nin gi-mina aw inini. Nijo-gisiss gi-anoki aw oshkinawe. Kawin na ki wi-minassi aw ketimagisid ikwe nijo-dibaigan manitowegin? (cloth) Geget nin ga-mina nisso-dibaigan manitowegin, nisso-dibabishkodjigan sissibakwad gaie.

John o dibéndan (owns) bejig ashangewigamig, ogwissen dash George o dibendamini bejig siginigéwigamig (saloon). Kitchi daniwag ina? Kawin kitchi danissiwag. Mewija kitchi danigwaban, non-gom dash kawin gwetch ojoniamissiwag (they have not much money). Nin mānabandán matchi

minikwewin gaie iw matchi minaidiwin. Geget nibiwa bemadisiidjig o banadjiigonawa ishkotéwabo. Anómaia bejig anishinabe o gi-nissigon ishkotewabo, ningotchi siginigewiganigong gi-daji-minikwe, gi-daji-giwashkwebi gaie, ani-giwed dash mi gi-gawadjid. Mi aw inini eshandang niiaw, weweni o bamiton niiaw. Awegwen idog ga-minadgwen iniw oshkinawen ishkotewabo? Kawin awiia, win tetibinawe (he himself) gi-minaidiso. Henry minaiweshki, nibiwa joniian o banadjian minaiwed.

This man is three years here and his wife is five years here. Saw some sticks of wood, I want to make a fire. I cannot saw, for I have no saw, but I will chop some wood. Give up drinking, don't go any more to the saloon. That bread is good and has a good taste (*minopogosi*) I will go in front and thou shalt follow me (*ki ga-nopinaj*.) That woman talks all day long, she never stops; she talks ill of her neighbors, That woman slipped on the ice and fell on her back and hurt herself very much. That boy talks too much. That Frenchman has a long beard. (*ginwawedon*). There are some fleas in this bed; I will not sleep in it. That man is lousy (*odikomi*) Look at those bed-bugs! I don't see them. That woman should try to make her baby sleep. It is sick, has colic and cries very often. I have toothache and my son has headache. That man was twenty-five years in Wisconsin.

LESSON LXXVII.

Numerals with peculiar terminations.

1. To indicate *days* (*gon*) is added to the cardinal numbers from one to nineteen, f. i: *nijogon* 2 days, *nissogon*, *niogon*, *nanogon*, *midassogon*. To express *one day* *ningo-gijig*, is used. (*Ningó-togon* means one day, one night, 24 hours.

2. To designate *wooden vessels*, barrels, kegs, boxes *ssag* is added to the numeral f. i: *ningotos-sag mandaminag*, one barrel of corn, *nijossag*, *nissossag*, *jangassossag sagaiganan*, nine kegs of nails, *niossag*, *nanossag*.

3. To designate *clothing materials*, *weg* is added to the numeral f. i: *bejigweg waboian*, one blanket, *nijweg waboianun*, *njssweg*, *niweg*, *nanweg*.

4. To designate *wood or lumber*, *watig* is added to the numeral f. i: *bejigwatig mishi* one stick of wood, *nijwatig missan bidon*, bring two sticks of wood, *nisswatig abwin*, three paddles, *niwatig ajeboianan*, four oars.

5. To designate *money, metal, stone, or glass*, *wabik* is added to the numeral, f. i: *bejigwabik*, one dollar, *nijwabik*, two dollars, *nisswabik kjabikisiganan*, three stoves, *nanwabik jigwanabikog*, five grindstones, also *abita-wabik*, half a dollar.

6. To designate *globular objects, potatoes, turnips, bullets* etc. *minag* is added to the numeral, f. i: *bejigominag tchiss*, one turnip *nijominag opinig*, two potatoes, *nissominag mishiminag*, three apples.

7. To designate a *pair or pairs*, *wenan* is added to the numeral, f. i: *ningotwewan makisinin*,

a pair of shoes, *nijwewan*, two pairs, *nisswewan pijikiwag*, three pair (yoke) of oxen, *niwewan* etc.

8. To designate the *number of bags, or sacks* of objects, *oshkin* is added to the numeral, f. i: *nin-gotoshkin opinig*, one bag of potatoes, *nijoshkin*, *nissoshkin*, *nanoshkin mishiminag* five bags of apples etc. *Abitoshkin*, half a sack (full)

9. To designate the *number of boats, canoes, vessels*, *ónag* is added to the numeral f. i: *nin-gotonag tchiman nin wabandan*, I see one canoe, *nijonag*; *nissonag ishkote-nabikwanan gi-nibomaga-don*, three steamers perished, *nionag*, *nanonag*, *midassonag ashi nanonag tchimanan*, 15 canoes.

10. To designate a *fathom* 6 feet the outstretched arms of a man, *nik* is added to the numeral, f. i. *ningotonik nijonik*, *nissonik*, *nionik nanonik*, *midassonik biminakwan*, ten fathoms of cord.

11. To designate measurement by *foot*, *sid* (refers to the foot) is added to the numeral, f. i: *ningotosid*, *nijosid*, *nissosid nanosid*, *midassosid*, ten feet, *midassosid ashi nanosid*, fifteen feet.

12. To designate measurement by the *span*, *wākwoagan* is added to the numeral, f. i: *ningot-wākwoagan*, one span, *nijwākwoagan*, *nisswākwoagan*, *niwākwoagan*, *midasswākwoagan ashi nanākwoagan*.

13. To designate measurement by the *inch* (finger) *nindj* is added to the numeral; f. i. *nin-gotonindj*, one inch, *nijonindj*, *nissonindj*, *nionindj*, *ningotwassonindj*, *midassonindj*.

Note. When measurement by round numbers, i. e. 20, 30, 40, 50, 60, 100, 1000 etc. is to be given, the above termination are added to the word *dasso*, f. i. *nijtana dassogon* twenty days,

ningotwak dassossag bimide, a hundred barrels of oil, *nimidana dassweg waboianan*, 40 blankets, *nij-wassimidana dasswatig gijikag*, 70 cedars, *midasswak dasswabik sagaiganan* 1000 nails *nijtana dasswabik* \$20 *nissimidana dassominag anidjiminan*, 30 peas. So also *dasswewan* (pairs) *dassoshkin* (bags) *dassónag* (canoes etc).

Mandámin (an. pl. ag) a grain of corn, Plural corn, Indian corn.

Sagdigan (in. pl. an) a nail *kitchi sagaigan*, a big nail, a spike.

Sagaigan, (in. pl. an) an inland lake.

Sigaigan. (in. pl. an) maple-sugar cake.

Waboian, (in. pl. an) a blanket.

Papagiwdian, (in. pl. an) a shirt.

Abwí, (in. pl. n) a paddle.

Ajéboian, (in. pl. an) an oar.

Wassétchigan (in. pl. an) a window.

Wassétchiganábik, (in. pl. on) window-glass, a pane of window-glass.

Wassétchiganátig (in. pl. on) window frame, sash, shutter.

Kijábikisigan (in. pl. an) a stove.

Jigwanábik (an. pl. og) a grind-stone.

Tchiss (in. pl. an.) a turnip.

Anwi (in. pl. n.) a bullet.

Biminakwān (in. pl. an) a rope.

Adópowin (in. pl. an) a table.

Adópowinígin, (in. pl. on) a table-cloth.

Anidjimin (in. pl. an) a pea, pl. peas.

Miskodíssimin (an. pl. ag.) a bean, pl. beans.

EXERCISE.

Ningwíss gwaiak nimídana dasso-bibón aia om.x odenang. Nijtana dasso-dibaigan seniba nin gishpínana. Songisi aw kitchi inini; nijwak dasso-

dibabishkodjigan (pounds) *anokadjigan o bimōndan*. *Nin papaiban gega ningotwak dasso-bibou gi-bimadisi*. *Nijwassimidana dasso-dibábishkodjigan pakwejigan nin gi-muna aw anishinabe*.

Nanogon nin gi-bimosse. *Jaigwa nissogon kawin wissinissi aw aiakosid ikwe*. *Midassogon gi-aia oma mekatewikwanaie, mi dash ga-iji-madjad*. *Gega ningo-gisiss nin gi-inend* (was absent). *Wawiatanong nin gad-ija minawa uibing, nijo-gisiss dash nin gad-inend*. *Niossag mandaminag nin gagishpinanag*. *Aw atáwewinini midassossag pakwejiganan o gi-atáwenan*. *Aw mokodássowinini o wi-gishpinadon nissossag sagaiganan*. *Aw ketimagisid inini bejigweg ela waboian od aian*. *O gidibaamawán iniw anokiwininiwan jāngassinimidana dasswabik ashi nijwasswabik*. *Anin minik ga-iji-dibaamawad aw ikwe?* *Nisswabik jouia nin gi-iji-dibaamawa*. *Midasswábik wassétchiganábikon o gi-gishpinadonan, gaie nisswatig wassetehiganatigon*.

He gave that poor man one dollar; do thou also give him a dollar, and I will give him five dollars. The good woman gave to her son five eggs and two nice apples. My mother received two blankets and my father received a gun and twenty-five bullets. Those two boards are dry (*bassowag*) How many feet is that board long? It is 15 feet long and 14 inches wide. Bring two kegs of nails and 500 ft. of lumber (boards.) Five steamboats perished last November on Lake Superior. How much does this large stove cost (*anin minik enagindeg*) That stove cost \$23. It is too dear (*osam nibiwa inaginde*) I will buy that small stove. It costs \$9. I will pay now \$5. and tomorrow the other \$4. Bring three bags of potatoes, two bags of apples, one bag of peas, three bags of beans and five panes of window-glass. There are five pair of shoes and two pair of stockings.

LESSON LXXVIII.

Manner of expressing the day of the month.

Names of the months:

- Manito-gisiss*, the moon of the (Great) Spirit,
January.
2. *Namebini-gisiss*, the moon of the suckers (fish)
February.
3. *Onābani-gisiss*, the moon of the crust on the
snow, March.
4. *Bebokwedagiming-gisiss*, the moon of the
breaking of the snow-shoes. April.
5. *Wabigoni-gisiss*, the moon of the flowers, May.
6. *Odeimini-gisiss*, the moon of straw-berries,
June.
7. *Miskwimini-gisiss*, the moon of raspberries,
July.
8. *Min-gisiss*, the moon of the blueberries, Au-
gust.
9. *Manominike-gisiss*, the moon of the gathering
of wild rice, September.
10. *Binākwī-gisiss*, the moon of the falling of
the leaves, October.
11. *Gashkadino-gisiss*, the moon of freezing, No-
vember.
12. *Manito-gisissions*, the little moon of the
(Great) Spirit, December.

Note 1. *Gisiss* an animate noun (pl. *og*) may mean sun or moon. When Chippewa Indians want to express the distinction between these two luminaries, they will say *gisiss* for the sun, and *tibikigisiss* (night-sun) for the moon.

Tokigamisige-gisiss, the month of sugar-making, for the month of *April* (especially in Minnesota).

Note 2. Many Indians use the word *Papashki-sige-gisiss*, the month of shooting (on account of the Fourth of July) for the month July. Others use *Min-gisiss*, the moon of the blue-berries (huckle-berries) for July, as at the west-end of Lake Superior they gather blue-berries in July. The same Indians also call August *Manominike-gisiss*, because they gather their wild-rice in August. Many call September, *Watebaga-gisiss*, the moon of the change of color of the leaves. In more northern latitudes, the above names of the months July, August and September, as given by Baraga, are probably more generally used. Pagan Indians generally use *Kitchi-Manito-gisiss* January, the moon of the Great Spirit (God) and *Kitchi-Manito-gisiss* December the little moon of the Great Spirit. *Sāgibagā-gisiss* May (Used often in Minnesota.)

Note 3. To express the *first* day of the month they say f. i: *Manito-gisiss nongom madaginsod* or *Mi nongom (api) manito-gisiss maiadaginsod* or, *when past: gi-ishkwadaginsod manito-gisiss*.

Note 4. To express the *last* day of the month, they say, f. i: *Namebini-gisiss nongom ishkwadaginsod*; or *api eshkwadaginsod Namebini-gisiss* or, *when past, gi-ishkwadaginsod Namebini-gisiss*.

Note 5. To express simply the name of the month, f. i: it is March, they will say *Onabani-gisiss nongom agodjin* or *mi nongom egodjiing* *Onabani-gisiss* or, *when past Onabani-gisiss gi-agodjing (gi-agodjing Onabani-gisiss)*.

Note 6. When they want to know the date of the month, they say: *Anin endassogonagisid gisiss nongom?* How many days is the moon old today? or *anin epitch gisissowagak?* How late is the moon? Also *Anin epitagodjing gisiss?* If it is the first of the month, the answer will be: *Non-*

gom madaginso Onabani-gisiss (manito-gisiss etc), to-day the month of March (January) begins to be counted. For the following days they say Such a month or moon is so many days old; f i:

Namebini-gisiss nongom nissogonagisi, it is the third of February.

“ “ “ *midassogonagisi,* it is the 10th of Febr.

“ “ “ *midassogongisi ashi bejig,* it is the 11th of Febr.

“ “ “ *nijtana dassogonagisi,* it is the 20th of Febr.

“ “ “ “ “ *ashi nanan* it is the 25th of Febr.

EXERCISE.

Anin endassogonagisid waarw gisiss? Nongom gijigak madaginso. Awenen aw gisiss nongom egodjing? Bebokwedagiming gisiss mi sa nongom egodjing. Anin dash endassogonagisid gisiss nongom? Nongom nijtana dassogonagisi ashi jangasswi Bebokwedagiming-gisiss. Anin api ga-ondadisid aw abinodji? Mi sa nishwássogonagisid Kitchi-Manito gisiss. Anin iwapi ga-nibod kossiban? Ginánogonagisid Papashkisige-gisiss mi gi-ishkwá-bimadisisid. Anindi dash ga-dapined? Mi sa Móning-wanékaning gi-dapined. Kí wi-anamie-widigendim ina? E, nosse, nin wi-anamie-widigendimin. Anin iwapi dash wa-anamie-widigendiiëg? Mi sa midassogonagisid ashi nisswi Manominike-gisiss, mi iwapi wa-widigendiiāng. Gi-sigaandjigaso na aw anishinabe? Geget igo gi-sigaandjigaso. Anin iwapi ga-sigaandawind? Gi-nijtana dassogonagisid Watebaga-gisiss, mi api gi-sigaandawind.

By whom was that man killed? He was killed by his older brother. When did that happen? He was killed the day before yesterday, March the

17th On what day was the Lord born? He was born on the 25th of December. On what day did your grandfather die? He died on the 11th of May. Where was he buried? He was buried in Odanah. When did that woman get drowned? She got drowned on the last day of November. When will she be buried? She will be buried on the first of December. When did your uncle leave? He left on the 16th of February. When will he return home? He intends to return on the 4th of July. When did the steamboat perish? It went down on the 2d of June. Did some of the passengers (*anind ga-bosidjig*) save themselves? Yes, 156 men, women and children saved themselves. When wilt thou go to Bayfield? I intend to go there in April? When wilt thou return? I intend to return in August.

LESSON LXXIX.

Manner of expressing age.

Note 1. If the child is not a month old, its age is expressed in the same manner as the day of the month; f. i:

Anin endassogonagisid aw abinodji? How many days old is this child? *Nanogonagisi*, it is five days old, *midassogonagisi ashi jangasswi*, it is 19 days old.

Note 2. If the child's age is to be expressed in months, they say as follows:

Anin endasso-gisisswagisid aw abinodji? How many months old is this child? *Ningo-gisisswagisi*, it is one month old; *niogisisswagisi*, it is four months old; *midassogisisswagisi ashi bejig etc.*

Note 3. If its age is *ten years or less*, the cardinal numbers connected with the verb *bibónagis* (*i*) as follows.

Anin éndasso-bibónagísíd aw abinodji, aw kwiwisens, aw ikwesens? Anin éndasso-bibónagisiian? How many years old is this child, this boy, this girl? How many years old art thou? *Nin nijwasso-bibonagis; nijwasso-bibonagisi aw abinodji*, I am seven years old; that child is seven years old.

Note 4. If the age is *between ten and nineteen*, it can be expressed in three different ways.

1. *Midasso-bibónagisi ashi ningotwasso-bibonagisi;*
he is 16 years old.
2. *Midasso-bibónagisi ashi ningotwasswi,* he is 16
years old.
3. *Ashi ningotwasso-bibónagisi,* he is 16 „ „

Note 5. If the age is to be expressed in round numbers, f. i. 20, 30, 40, 50 etc. the word *dasso* is put between the cardinal number, *nijtana*, *nis-simidana* etc and the verb *bibonagis* (*i*), f. i.

Nin nijtana dasso-bibónagis, I am twenty years old; *nanimidana dasso-bibónagisi aw inini*, that man is fifty years old.

Note 6. If the age is upwards of twenty years and expressed in mixed numbers, 23, 35, 42 etc. it is expressed as follows.

Nin nānimidana dasso-bibónagis ashi nisswi, I am 53 years old, *aw ikwe nimidana dasso-bibonagisi ashi jangasswi*, she is 49 years old.

EXERCISE.

Anin éndassogonagísíd kinidjanissens Nijwassogonagisi. Kin dash kinidjaniss anin éndassogisisswagísíd? Midasso-gisisswagisi ashi bejig. Kishime anin éndasso-bibónagísíd? Mi sa jaiangasso-

bibonagisid. Anin éndasso-bibónagisiwad aw oshki inini gaie oshki ikwe wa-anamie-widigendidjig? Nijtana ashi nano-bibónagisi aw inini wa-widiged, aw dash ikwe nijtana dasso-bibónagisi ashi nisswi. Anin endasso-bibónagisiwad ogow nij abinódjiiag? Aw omá nábwid midasso-bibónagisi, aw dash we-di nemádabid ashi nijwasso-bibonagisi. Aw pijiki nano-bibónagisi, aw animosh dash nawátch apitisi (is older) pijiki dash. Nidji, anin éndasso-bibonagisiian? Gega ningotwak nin dasso-bibonagis, nin mindimoiémish dash jangassimidana dasso-bibonagisi ashi nanan.

How old is this infant (*oshki abinodji?*) It is only three days old. Is it baptized? Not yet, it will be baptized next Sunday by our priest. How many children are there to be baptized? There are seven boys and two girls to be baptized. Where will they be baptized? They will be baptized in our church. Who will be the sponsors? (*awenenag ge-takonadjig iniw abinodjiian?*) How old was thy deceased father and mother? My deceased father was sixty seven years old when he died, and my mother was fifty nine years old.

LESSON LXXX.

Manner of expressing the hour.

The Chippewa language has no special word for *hour*; the word *dibaigan* means measure and can be applied to time, space, & other measurement; thus, *ningo-dibaigan* may mean *one o'clock*, *one hour*, *one bushel*, *one mile* etc. From the context of the sentence, in which it occurs, we must judge in which sense the word is used.

Question.

Anin éndasso-dibaiganeg? What o'clock is it?
Anin epitch gijigak? How late in the day is it?
Anin epitch tibikak? How late in the night is it?

Answer.

Ningo-dibaigan, it is one o'clock or *ningo-dibai-ganed*.

nijo-dibaigan, „ „, *two* „ „ or *nijo-dibaiganed*

nisso-dibaigan, „ „, *three* „ „, *nisso-dibaiganed*.

nio-dibaigan, „ „, *four* „ „, etc *nio* „ „

midasso-dibaigan ashi abita, it is half past ten

midasso-dibaigan ashi bejig, it is eleven o'clock.

Náwakwe, or, *nawakwemagad*, it is noon.

Abita-tibikad, it is midnight.

Jāngasso-dibaigan tchi bwa nawakweg, it is nine o'clock in the morning.

Ka mashi jangasso-dibaiganessinon, it is not yet 10 o'clock.

Nijwasso dibaigan ga-ishkwa-nawakweg, it is seven o'clock in the evening.

To the above question *anin éndasso-dibaiganeg?* they will often answer *mi sa nongom ningo-dibaiganeg*, *nijo-dibaiganeg*, *nisso dibaiganeg* etc.

Note *Dibaiganeg* is Subjunctive Mood of *dibaiganed*.

EXERCISE.

Anin éndasso-dibaiganeg? *Nijwasso-dibaigan bwa nawakweg*. *Anin iwapi ge-madjaian?* *Nisso-dibaiganeg gi-ishkwa-nawakweg nin ga-madja*. *Anin iwapi dash minawa ge-bi-ajegiweian?* *Abita-tibikak nin ga-bi-ajegiwe*. *Anin iwapi ga-dagwishing aw biwide?* (stranger)? *Gi-nano-dibaiganédinig ga-ishkwa-nawakwenig*. *Anin éndasso-dibaiganeg ge-madji-gagikwed mekatewikwanaie?* *Midasso-(dibai-*

ganenig) dibaiganedinig ta madjita, ashi ningo-dibaiganedinig dash ta-ishkwata. Anin endasso-dibaiganeg nongom? Mi sa midasso-dibaiganeg ashi bejig. Waiba na ko onishkawag anishinabeg? Anind kitchi kigijeb mo jag onishkawag, minawa dash anind wika onishkawag, neshwasso-dibaiganedinig. Medasso-dibaiganeg na ko kid onishka? Najwasso-dibaiganeg mo jag nind onishka. Madjishka na dibaigisisswan? Kawin madjishkassi; kawin nin gi-ikwabiowassi. Nongom nin gad-ikwabiowa. Anin iwapi mwakaang gisiss? Naiano-dibaiganedinig mokaam. Anin iwapi dash pengishimod? Najwasso-dibaiganeg pangishimo. Ki dibaigtsisswan osam bésika, nin dash, nin dibaigtsisswan osam kijika. Nesso-dibaiganedinig ga-ishkwa-náwakwenig gi-ni-bo Jesus. Anin iwapi ge-madji-anamessikeng? Jaiangasso-dibaiganeg ta-madji-anamessikem.

What time is it? (Anin endasso-dibaiganeg?) It is five o'clock. Does thy clock go right? It goes always right. It never goes too fast, nor does it ever go too slow. It is a very good clock. How much did it cost? It cost five dollars. When did those men arrive last night? They arrived at midnight. When do they intend to leave? They intend to leave at eleven o'clock before noon. Why do they leave so soon? They want to catch the train (*o wi-gessikawawan ishkote-odabanan.*) When does the train leave (*anin iwapi maiadjibisod ishkote-odaban?*) It leaves at half past eleven (*Medasso-dibaiganeg ashi bejig ashi abita madjibiso.*) Art thou going to get on? I do not intend to get on. Art thou going to go with them? I will go with them, but I will not get on the train. When wilt thou return? At noon.

LESSON LXXXI.

On distributive Numbers.

<i>Bebejig</i>	1	by 1, 1 each, or to each.		
<i>nenij</i>	2	everytime, 2 each, or to each.		
<i>nenisswi</i>	3	„	3	„
<i>neniwin</i>	4	„	4	„
<i>nenanan</i>	5	„	5	„
<i>neningotwasswi</i>	6	everytime, 6 each, or to each		
<i>neniirwasswi,</i>	7	„	7	„
<i>nenishwasswi,</i>	8	„	8	„
<i>jejangasswi,</i>	9	„	9	„
<i>memidasswi,</i>	10	„	10	„
<i>memidasswi ashi</i>	11	„	11	„
<i>bejig</i>				
<i>nenijtana,</i>	20	„	20	„
<i>nenijtana ashi bejig</i>	21	„	21	„
<i>nenissimidana</i>	30	„	30	„
<i>nenimidana</i>	40	„	40	„
<i>nenanimidana</i>	50	„	50	„
<i>neningotwassimidana</i>	60	„	60	„
<i>nenijwassimidana</i>	70	„	70	„
<i>nenishwassimidana</i>	80	„	80	„
<i>jejangassimidana</i>	90	„	90	„
<i>neningotwak</i>	100	„	100	„
<i>nenijwak</i>	200	„	200	„
<i>nenisswak</i>	300	„	300	„
<i>neniwak</i>	400	„	400	„
<i>nenanwak</i>	500	„	500	„
<i>jejangasswak</i>	900	„	900	„
<i>memidasswak</i>	1000	„	1000	„
<i>nijing memidasswak</i>	2000	„	2000	„
<i>nissing</i>	„	3000	„	3000
<i>midatching</i>	„	10000	„	10000

EXERCISE.

Igrw ikwewag nenisswabik joniiian gi-dibaama-wawag. Bebejig pakwejigan nin gi-minigomin. Nenirwin masinaiganan od aianawan. Neningotwak migasowininiwan (soldiers) od ogimakandawawan ogow ogimag. Anishinabeg memidassossag pakwejiganan od aiawawan. Nenijwatig ojibiiganatigon gi-minawag kekinoamawindjig (scholars). Nissaie-iag neningotwak ashi neningotwassimidana dasso-dibaigan (acres of land) o gi-minigowan kitchi kossinan Washtanong (Washington) ebinidjin. Nijing nin gi-ija ishkote-tashkibódjiganing, memidásswak dasswatig nabagissagog nin gi-binag. Nin nissaié gaie neningotwak dassosid nabágissagog nin gi-nandótamawánan aw inini. Ogow giossewininiwag nenij warwáshkeshiwan o gi-nissawan, nomaiia gi-giossewad. Nenij masinaiganan awi-gishpinadog. Nishimeiaq bebejig wiwakwan o gi-minigowan iniw kikinoamagekwen. Nisswi ininiwag neningotwak dasswabik joniiian o gi-minawan mekatewikwanaien, wi-widókamowad anamiewigamig. Igrw nij ketchi-danidjig ininiwag midatching memidasswak dasswabik joniiian od aiawawan.

My father and my mother gave each ten dollars to the priest to help the poor. Give them each one dollar. The carpenters ask each two kegs of nails. My mother gave to each of those girls two dresses, two shawls and two bonnets (*wiwakwanan*). That man went twice (*nijing*) to the store and each time he brought 1200 pounds of goods. Give to each of those carpenters an ax, a saw, a hatchet, a plane, 100 nails. That boy and his companion caught each ten fishes. All that go to church to-day should take along one dollar and give it to the priest for the church. Three wolves killed last night each five sheep. We received each three books.

LESSON LXXXII.

Multiplying Numbers.

<i>Abiding (ningoting) once</i>	
<i>nijing</i>	twice or two times
<i>nissing</i>	three times
<i>níwing</i>	four „
<i>nāning</i>	five „
<i>ningotwátching</i>	six „
<i>nijwátching</i>	seven „
<i>nishwátching (ishwatching)</i>	eight „
<i>jángatching</i>	nine „
<i>midátching</i>	ten „
<i>midatching ashi abiding</i>	eleven „
„ „ <i>nijing</i>	twelve „
<i>nijtana dassing</i>	twenty „
„ <i>ashi abiding</i>	twenty one,,
<i>nissimidana dassing</i>	thirty „
<i>nimidana</i> „	forty „
<i>nanimidana</i> „	fifty „
<i>ningotwassimidana</i> „	sixty „
<i>nijwassimidana</i> „	seventy „
<i>nishwassimidana</i> „	eighty „
<i>jangassimidana</i> „	ninety „
<i>ningotwak</i> „	one hundred,,
<i>nijwak</i> „	two „ „
<i>midasswak</i> „	one thousand,,
<i>midatching midasswak dassing</i>	ten thousand times
<i>ningotwak dasso midasswak dassing</i>	one hundred thousand times.

EXERCISE.

Anin dassing ga-ijaian kikinoamading? Naning nin gi-ija. Aw kwiwisensish nijing o gi-gimodinan sisibakwadonsan. Aw inini songanamia, nijing ija

anamiang endasso-anamiégijigadinig. Nissing Jesus o gi-ábitchibaan (brought to life) ga-nibonidjin. Anin dassing ga-anamiassiwān kegijebáwagakin (mornings?) Midatching ashi naning kawin nin gi-anamiassi kigijeb. Aw matchi inini nijing o gi-pakiteowan wiwan. Anin dassing ga-matchi-ikkito aw inini? Apitchi kitchi naningim; midasswak dassing, nind inendam, poshke awashime. Anin dassing ga-jawenimegwa ketimagisidjig? Eniwek naningim, makija ningotwak dassing minik ga-bimadi-siiāng. Nissing gi-matchi-ikkito aw inini, aw dash ikwe mi eta go abiding (only once). Aw oshkina-we nijing gi-giwashkwébi. Anin dassing ga-nish-kádisiian ishkwatsh ga-ako-webinigeian? Ashi nissing nin gi-nishkádisitawag ninidjānissag osam matchi abinódjiirwag.

How often hast thou gone to church? I went twice to church last Sunday. That man cheated five times. How often didst thou punish thy children? I punished them twice, because they stole some apples at the store. How often did that mischievous boy fight? Yesterday he fought (*gi-migaso*) once, but day before yesterday three times. How often was he punished by his parents? He was seldom punished by them. How often did that man rob? He robbed once and stole three times. John went to town twice. How often did thy horse run away? He ran away only once.

LESSON LXXXIII.

Multiplying distributive Numbers.

Aiābiding once every time; once each, or to each

<i>nenijing</i>	2	„	„	„
<i>nenissing</i>	3	times every time	„	„
<i>nentwing</i>	4	„	„	„
<i>nendning</i>	5	„	„	„
<i>neningotwatching</i>	6	„	„	„
<i>nenijwatching</i>	7	„	„	„
<i>nenishwatching</i>	8	„	„	„
<i>jejangatching</i>	9	„	„	„
<i>memidatching</i>	10	„	„	„
„ <i>ashi abiding</i>	11	„	„	„
„ „ <i>nijing</i>	12	„	„	„
„ „ <i>nissing</i>	13	„	„	„
„ „ <i>niwing</i>	14	„	„	„
„ „ <i>naning</i>	15	„	„	„
<i>nenijtana dassing</i>	20	„	„	„
„ <i>ashi abiding</i>	21	„	„	„
<i>nenissimidana dassing</i>	30	„	„	„
<i>nenimidana</i>	„	40	„	„
<i>jejangassimidana</i>	„	90	„	„
<i>neningotwak</i>	„	100	„	„
<i>nenijwak</i>	„	200	„	„
<i>nenisswak</i>	„	300	„	„

EXERCISE.

Nij ininiwag ketimagisidjig aiabiding nin gi-jawenimag. Nisswi ininiwan o gi-anokitawan, nenijing dash anotch gego o gi-gimodiman. Geget matchi kwiwisensish waaw, nenissing o gi-papaki-teowan widji kwiwisensan. Nin gi-minag igiw nij ikwewag aiakosidjig nenissing bejigwabik;

apegish awiia bekanisid (some one else) iw minik minad. Nij ningwissag nenijing gi-ijawag odenang. Igiw ikwesensishag nenaning gi-gimodiawag. Nening nind ija anamiang endasso-anamiegijigak. Nijing gi-bi-nandotamagewag ogow anishinabekweg, aiabiding dash nin gi-minag ogodass gaie papagiwaian gaie pakwejigan. Songanamia aw ikwe; nenijing od agiman anamieminensan endasso-gijigadinig, nenijing gaie webinige megwa enibimissegin anamie-gijigad. Nij masinaiganan nind aianan, nenissing dash jaigwa nin gi-wabandan. Nenijing o gi-pakiteowan oshimeian aw kwiwisensish. Memidatching ashi nijing o gi-odapinan Kitchi Jawendagosiwin neningo-bibon aw inini.

I helped those three beggars (*nandotamagewininiwag-nandotamagekweg*) each twice; I will not help them any more; let them go to some one else. John paid the storekeeper twice and each time he paid him twenty five dollars. My two daughters were each married three times, and now they have no husband (*kawin onabemissiwag*). Those young ladies went each to the dance twice last week. Those children laughed each twice this morning during Mass. My two older brothers went bathing each three times yesterday. I pray every day twice and I go to Mass once. Every time he gets drunk he fights once or twice. Whenever they go to town they each buy a bottle of whisky and drink five and six times. Every day those men chop wood and twice they split wood.

LESSON LXXXIV.

Ordinal numbers.

<i>Netámissing, nitam</i>	the first or first
<i>eko-nijing</i>	„ second or secondly
„ <i>nissing</i>	„ third „ thirdly
„ <i>niwing</i>	„ fourth „ fourthly
„ <i>nananing</i>	„ fifth „ fifthly
„ <i>ningotwatching</i>	„ six „ sixthly
„ <i>nijwatching</i>	„ seventh „ seventhly
„ <i>nishwatching</i>	„ eighth „ eighthly
„ <i>jangatching</i>	„ ninth „ ninthly
„ <i>midatching</i>	„ tenth „ tenthly
„ <i>ashi bejig</i>	„ eleventh, „ eleventhly
„ „ <i>nijing</i>	„ twelvth „ twelvthly
„ „ <i>nissing</i>	„ thirteenth, „ thirteenthly
„ <i>nistanaweg</i>	„ twentieth, „ twentiethly
„ „ <i>ashi bejig</i>	„ twenty-first or twenty-first- ly.
„ „ „ <i>nijing</i>	„ twenty-second or twenty- secondly.
„ <i>nissimidanaweg</i>	„ thirtieth or thirtiethly
„ <i>nimidanaweg</i>	fortieth or fortiethly
„ <i>nanimidanaweg</i>	„ fiftieth or fiftiethly.
„ <i>ningotwakwak</i>	„ hundredth or hundredthly.
„ <i>nijwakwak</i>	„ two hundredth or two- hundredthly.
„ <i>nisswakwak</i>	„ three hundredth or three hundredthly
„ <i>jangasswakwak</i>	„ nine hundredth or nine hundredthly.
„ <i>midasswakwak</i>	„ one thousandth or one thousandthly
„ <i>nijing midasswak</i>	„ two thousandth or two thousandthly

eko-nissing midasswak three thousandth or three thousandthly
 ,, *midatching*,, ,, ten thousandth or ten thousandthly.
 ,, *ningotwakwak*,, the one hundredth or one hundredthly.

EXERCISE.

Nitam anishinabeg o gi-ágonwetawáwan (disobey) *Kije-Maniton. Kaim ga-nitam-ondadisdid oma aking o gi-nissán oshimeian Abelin. Ga-nitam-ondadisdidjig gi-pagidjigewag* (offered sacrifice). *Anindi ningwiss? Inashké* (behold) *wedi namadabi netamissing apábirwinan Kitchi gandasongewin eko-niwing Kije-Manito o ganasongewinan. Eko-ningotwatching Kije-Manito o ganasongewinan ginaamugemagad* (forbids) *bishigwadisiwin* (adultery.) *Anindi endaian? Eko-midatching wakaiganan odenang, mi ima endaiän. Nitam nin gad-ija anamie-wigamigong, eko-nijing nin gad-ijanan mekatewikwanaie, eko-nissing nin ga-wabama bejig inini aikosid. Bidon eko-nijing masinaiganan adopowin-ig etegin. Anin ged-ijitchiged koss? Nitam o gad-madjibiamawan nissaieian, eko-nijing ta-ija-endaji-atanding* (market place.) *Iw wigiwam nita-missin endassing wigiwaman oma odenang iw dash wedi eteg ishkwessin* (that wigwam is the first of all the wigwams in town, but that one is the last.) *Awenen eko-nijing ge-daji-nagamod anamie-wigamigong? Mi sa kigwiss eko-nijing genagamod, aw dash nagamowinini nigan ta-nagamo,*

Who came first to school this morning? Mary came first, Sarah came second and I came third. Who will go out (*sagaam*) first? Thou wilt go out first, John next and Paul the last (*ishkwatch*). What does the third commandment (*ga-*

Nin nijwakosimin, we are two hundred

„ midasswakosimin, we are one thousand.

Naning nin midasswakosimin, we are five thousand.

Midatching ashi nissing nin midasswakosimin, we are thirteen thousand.

Note 1. All the animate numeral verbs belong to the first conjugation and are conjugated throughout all tenses and moods, affirmative and negative form, in the *plural*, except *bejig* one.

Note 2. These verbs are sometimes employed in the singular, f. i. *nissi*, he is three, *ningot-watchi* he is six there are six in the family, man wife and four children or if a widow, she and her five children.

EXERCISE.

Njiwag nissaieciag nananiwag dash nishimeciag. Bejigo eta ninidjaniss, niwawag dash kinidjanissag. Nananibanig ninidjanissag, nisswi dash gi-ninibowag, mi dash nongom niwawad eta. Nissing midasswak dasso-midasswakosiwag New York kitchi odenang endanakidjig. Kawin ganage gi-midadatchissiwag meno-ijirwebisidjig ima Sodoma ejinikadeg-odenang. Gega midasswak gi-dasso-midasswakosiwag Jerusalemig ga-dapinedjig, gi-banadjitong iw kitchi odena. Gi-midadatchiwan ashi nij Jesus o kikinoamaganan. Midatchiwag ninidjanissag kinidjanissag dash kawin ganage nananissiwag. Ow o gi-inan Kije-Manito Abrahaman: kishpin midadatchiwad meno-ijirwebisidjig odenang Sodoma, kawin nin ga-banadjitossin odena. Kina-wa ki ningotwatchim, ninawind dash nin jangatchimin, win dash Jesus od inawemaganan kawin midadatchissiwag ashi niwin. Anin endashiwad kekinoamawindjig oma kikinoamagewigamigong? Jangassimidanawewag ashi nisswi. Anin endashiwad endaieg? Nin jangatchimin. Anin endashiwad

anamiewigamigong enamiadjig? Niiwakosiwag ashi nissimidana ashi nij. Midatching ashi naning midasswakosiwag kakina Otchipweg endashiwad, Otuwag dash niwing midasswakosiwag. Kishpin midatchinigoban John ogwissan, nawatch nibirwa aki nin da-gi-miniman (I would have given them more land). Nongom ga-bi-ijadjig kikinoamading kawin gi-de-nanimidanawessiwag.

How many children hast thou? (*Anin endashiwad kinidjanissag?*) I have five boys and three girls (lit. my boys are five and my girls are three.) How many children has thy sister? She has only two, one boy and one girl. That woman has many children, fifteen. How many Indians are there in Ashland? I do not know. There are perhaps twenty-five. How many were killed in the battle? There were 742 killed and 1250 wounded. How many kettles hast thou? I have two large kettles and three small ones, How many of your children go to school? Of my children seven go to school and nine of those two women. How many sons hast thou? I have three sons and two daughters. How many died of the measles in thy town last winter? Twenty five died.

LESSON LXXXVI.

Numeral Verbs for inanimate nouns.

Bejigwan, f. i: adopowin there is one thing, *f. i:*
one table.

<i>nijjinon,</i>	there are two things
<i>nissinon,</i>	„ „ three „
<i>niwinon,</i>	„ „ four „
<i>nānaninon,</i>	„ „ five „
<i>ningotwāchinon</i>	„ „ six „
<i>nijwatchinon</i>	„ „ seven „
<i>nishwatchinon</i>	„ „ eight „
<i>jāngatchinon</i>	„ „ nine „
<i>midādatchinon</i>	„ „ ten „
„ <i>ashi bejig</i>	„ „ eleven „
„ „ <i>nij</i>	„ „ twelve „
<i>nijtanawewan</i>	„ „ twenty „
„ <i>ashi bejig</i>	„ „ twenty-one „
<i>nissimidandwewan</i>	„ „ thirty „
<i>nimidanawewan</i>	„ „ forty „
<i>nanimidanawewan</i>	„ „ fifty „
<i>ningotwassimidanawewan</i>	„ „ sixty „
<i>nijwassimidanawewan</i>	„ „ seventy „
<i>nishwassimidanawewan</i>	„ „ eighty „
<i>jāngassimidanawewan</i>	„ „ ninety „
<i>ningotwakwadon</i>	„ „ a hundred „
„ <i>ashi bejig</i>	„ „ „ „ and one „
<i>nijwakwadon</i>	„ „ two hundred „
<i>nisswakwadon</i>	„ „ three „ „
<i>niwakwadon</i>	„ „ four „ „
<i>nanwakwadon</i>	„ „ five „ „
<i>ningotwasswakwadon</i>	„ „ six „ „
<i>nijwasswakwadon</i>	„ „ seven „ „
<i>nishwasswakwadon</i>	„ „ eight „ „
<i>jāngasswakwadon</i>	„ „ nine „ „
<i>midasswakwadon</i>	„ „ one thousand „
<i>midatching</i> „	„ „ ten „ „

Note 1. The numeral verbs with inanimate nouns from *one* to *nineteen* belong to the *ninth* conjugation.

Note 2. From *twenty* to *ninety* they are conjugated according to the *seventh* conjugation.

Note 3. Verbs expressing *hundreds* and *thousands*, f. i: *ningotwakwadon*, *midasswakwadon*, belong to the *eighth conjugation*.

Note 4. All numeral verbs with inanimate nouns are *unipersonal*, that is, they are used only in the *third person* and all are *plural*, except *bejigwan*, there is one thing.

EXERCISE.

Midadatchinon nin masinaiganan ashi nanan. Nirwinon wakaiganan oma odenawensing, bejigwan dash anamiwigamig. Midatching midasswakwadon assini-wakaiganan kitchi odenang St. Louis. Anin endassing apabiwinan endaieg? Nijtanawewan ashi ningotwasswi, jangatchinon gaie adopowinan. Anin endassing ki matchi dodamowinan? Bejigwan eta nin matchi dodamowin, ningotwakwadon dash nin mino dodamowinan. Anin endassinig kissaie o wriwakwanan? Nissininiwan o wiwakwanan.

How many tables have you? (i. e. how many are your tables?) We have four tables (i. e. our tables are four) How many books hast thou? I have six books. How many eggs has thy mother? She has twenty six eggs. There are twelve candlesticks on the altar.

LESSON LXXXVII.

Prepositions.

Tchigaii, *tchig*, near, close by.

Giwitaii, round, around.

Pindjaii, *pindj*, in, within.

Kabé, during, throughout.

Megwa, during.

Nawaii, *nāssawaii*, amidst, between, through.

Megwe, among.

Anamaii, *anam*, under, beneath.

Ogitchaii, *ogitch*, on, upon.

Wagidjaii, on, up.

Ajawaii, behind.

Nakakeia, *inakakeia*, towards, to, about.

Note 1. Most prepositions are inseparably united with nouns, verbs and adverbs, f. i:

Tchigátig, near a piece of wood.

tchigikana, near the road, trail;

tchigishkwand, near the door;

tchigibig, near the water, on the beach;

Pindj anamiewigamig, inside the church;

pindjisse, he slides or falls in;

pindige, he enters;

Anamadópowin, under the table;

anámakamig, under the ground;

amamajibik, under the rock;

Wagidadjiw, on the mountain;

wagidigamig, on the house, roof.

wagidibig, on the water.

Note 2. The prepositions, *to*, *at*, *from* are expressed in Chippewa by the Locative Case, f. i:

Wikwedong ija he goes to the bay (Ashland).

EXERCISE.

Tchigaii tchibaiatigong gi-nibawi kitchitwa Marie. Tchig ishkote aton nind agwiwinan. Tchigikana patákiso bejig kitchi jingwak. Agámikana babá-wissini pijiki. Anamide nishkadisi aw ikwe (that woman is angry in her heart). Anámakamig danakisowag metchi-ijiwebisidjig. Kakina giwitaii kitchigamig nin ga-bimishka. Pindonag namádabi. Pindjanamiewigamig anamia Pitchinágo kabé-gijig nin gi-kitchi-anoki. Kabé-tibik nin ga-bimosse.

Megwa migading nibiwa nissawindwaban jimaganishag. Jesus gi-sassagákwaowa tchibaiatigong nāsawaii nij gemódishkinidjin. Megwe anishinaben gi-ani-nitawigi (he was brought up among the Indians) Anamaii adópowining jingishin gajagens. Ogitch adópowin namádabi animons. Ajawigamig kasoidiso (he hides himself behind the house.) Awenen aw ki pikwanang nemadabid? (who is sitting behind thee?) Kishpin osam kashkendaman oma aking, gijigong nakakeia inābin; mi sa wedi ge-jawendagosian kaginig. Moniang nakakeia nin wi-ija sigwang (next spring.) O wigiwamiwang aiawag nongom anishinabeg, Gigoiaq nibing bimadisiwag. Kitchi-gaming ki ga-bimáshkinin.

I see a poor woman near the door; she is hungry, bring her in (*pindigaj*) and give her to eat. What is in this bag? There are potatoes and onions in the bag. There is matter (*min*) in my ears. Where dost thou come from? I come from Washington (*Washtanong nind ondjiba*). We come from the field. Go to La Pointe and call for the priest. Three boys play on the beach. Thy dog (*kidaq*) is under the table. He started from L'Anse and went to Bayfield.

LESSON LXXXVIII.

Adverbs.

Weweni, well, rightly.

Māmanj, badly, negligently.

Beka, slowly, softly.

Bisan, still, quietly.

Naégatch, slowly, softly.

Agáwa, scarcely, hardly.

Tebinak, badly, negligently.

Sésika, kesika, suddenly.

Géga, almost, about.

Memindage, especially, very.

Bínisika, of himself, spontaneously.

Gwaiak, justly, uprightly, straight.

Apitchi, extremely, quite, most.

Awandjish, purposely, notwithstanding.

Napatch, wrongly, not in the right order.

Anisha, vainly, in vain, for nothing.

Méshkwat, meméshkwat, by turns, alternately.

Anin? how? what?

Wégonen? what?

Anishwin, why?

Anindi? where?

Aniniwapi? when?

Anin dassing? how often?

Anin minik? how much?

Aningwana, certainly, to be sure.

Geget, truly, verily, yes, indeed.

E, yes, *kawin*, no, not.

Kawéssa, no, sir; it wont do.

Kawin wika, ka wika, never.

Kawin gego, nothing.

Kawin awiia, nobody, no one.

Kawin ningotchi, nowhere.

Kawin mashí, not yet.

Kawin gwetch, not much.

Kawin ganagé, not even, (*lat. ne quidem*)

Kego, don't.

Oma, here, *ima*, there, in.

Wedi, awedi, iwidi, there.

Mémamin, here and there.

Mamaminissin here and there.

Daji, in.

Pindig, in, within.

Pindjái, inside.

Agwatching, outdoors, outside.

Agāming, on the other shore.

Agamíng, on the beach.

Ondāssagām, on this side of a lake, river.

Awassagām, on the other side (of a lake, river.)

Etawāgām, on both sides " " " "

Ogidaki, *wagidaki*, on a hill.

Nissáki, down hill, at the foot of a hill or mountain.

Agamadaki, across the river, on the hill.

Wassá, far, far off.

Besho, near, nearly.

Tibishko, opposite, over against, like, similar.

Niminaweaii, from the shore into the lake.

Ningotchi, somewhere.

Ishpíming, up, upstairs, on high.

Tabashish, down, below, low.

Tabashish nakakeia, downward.

Ishkwéiáng nakakeia, backward.

Gíigong nakakeia, heavenward.

Ningoting, once.

Nakawé, first.

Mashi nangé, not yet.

Megwa ojibiige, he is writing.

Waiba, soon.

Binish, till, until.

Binish oma, till here.

Binish Moniang, till Montreal.

Nongom, now; *nongom gíigak*, today.

Awāsswābang, day after tomorrow.

Jeba, this morning.

Gégapi, finally, at last.

Pabige, immediately.

Jaigwa, already.

Api, when.

Naningótinong, sometimes.

Mōjag, always.

Iwapi, then, at that time.

Nitám, first.

Káginig, always.

Nond, before the end, rather.

Kéjidin, *kejidine kekejidine*, quick soon, immediately.

Nigan, foremost, ahead.

Ishkweiang, behind, back.

Ishpiming nakakeia, upward.

Nigan nakakeia, forward.

Endaiān nakakeia, homeward, (my).

Anāmakamig nakakeia, hellward.

Panina (*pama*) afterwards, not before.

Bwa, *bwa mashi*, before.

Megwa, during, when, while.

Megwa nagamo, he is singing.

Wika, late, *wawika*, seldom.

Kitchi awássonágo, three days ago.

Awássonágo, day before yesterday.

Pitchināgo, yesterday.

Wābang, tomorrow.

Kitchi awāsswābang, after three days.

Menwija, (*mēwija*), a long time ago, already.

Waiéshkat, at first, in the beginning.

Wewib, quick, immediately.

Kija, in advance before hand.

Gaiát, formerly, heretofore.

Nanínim, often.

Nomaia, recently, lately.

Anwākam, often, several times.

Keiábi, yet.

Apiné, continually, always, ever since.

Kagigékamig, eternally.

Dassing, every time, as often as.

Pitchinag, only now, soon, by and by.

Gonimā, *ganabatch*, perhaps.

Namándj, I don't know what....

Nibiwa, much.

Pangí, little, a little.

Nenibiwa, much, each.

Pangtshe, very little.

Kakina, all.

Nawátch, more, a little, some.

Bakān, differently, otherwise.

Nawátch pangi, less.

Mi nange, certainly, yes.

Anish inange, surely, yes.

Mákija, perhaps, may be.

Namandj idog, I don't know.

Pangi nangé, much.

Nibiwa nangé, a little.

Pépangi, little each, a little every time, gradually.

Awáshime, more.

Iw minik, so much, as much as.

Nawátch nibiwa, more.

Enangé ka, yes, not no.

Kángwanagoná, first word of an answer given to an unnecessary question, in English: why, I told you that; etc.

Bakán ijiwebisi eko-anamiad (he behaves differently since he became a Christian.) *Awashime apitendagwad mino ijiwebisiwin, daniwin dash. Ki minin ow masinaigan; pepangi dash wabandan endasso-gijigak, binish kakina gi-wabandaman. Pepangi niba, pepangi gaie wissini. Nenibiwa (much) anamia endasso-gijigadinig. Nibiwa nin bimosse kabe-bibon. Namandj ged-ikkitowagwen.* (I don't know what they will say). *Nissatchiwan (nissadjiwan) nind ija, gonima dash nisso-gisiss nin godinend. Jeba nin gi-bi-ganonig. Mojag nin wi-anamia binish tchi niboian. Mashi nange gego o kikendan* (he knows nothing yet.) *Nakawe pisinduwishin, panima ki gad-ikkit wa-ikkitoian. Ningot-ing aw inini nin kitchi mino dodagoban. Osam tabashish nin namadab,* (I am sitting too low).

LESSON LXXXIX.

Conjunctions.

Gaié, and, both, also; often placed *after* the word that is connected by it f. i: *koss kiga gaie*, thy father and thy mother.

Mi wendji, *mi ga-ondji*, *mi ged-ondji*, or, *mi ge-oudji* therefore.

Sa, because, for.

Dash, but, and; this conjunction is very much used to express oppositon in ideas or ways.

Tchi with a negative verb can be translated by lest, that not.

Iji- (*ejì-*) as, as..as, as..so.

Ashi, this conjunction is used only with numerals, f. i: *midasswi ashi uisswi*, thirteen.

Tchi, *tchi wi-ta-* that, in order that; these conjunctions are often omitted, being understood.

Kishpiu, if, provided; this conjunction is often ommitted.

Missawa, although.

Gouina, *kema gaie*, or, either or.

Kawin..*kawin*, neither, nor.

Minotch, but still, yet.

Anawi, *ano*, but although.

EXERCISE.

Anishinabeg kitimagisiwag, anawi dash minwen-damog. Kishpin auwenindisossiweg, kakina ki gabanadjiidisom. Missawa matchi igoiän, kawin awiia nin wi-matchi-inassi. Niogon gonima uauogou nin gad-ineud. Nibiwa joniia ki gashkia, osäm dash kid atage, mi dash iw gego wendji-danissiwän. Kijé-Manitö o gi-ojiau uitäm iiniwan tchi apitchi mino aiauid, win dash gi-kitimagiidiso. Bejig

nijiieg (one of you two) *o gi-bi-mamon oma nin masinaigan, kema kin, kema kishime. Kitchi nisk-adad, kissina gaie, minotch bi-ijawag. Debenimii-an apegish iji-sagiinān eji-sagiīian!* (Lord I wish to love thec, as thou lovest me!)

LESSON XC.

Principal rules of Chippewa Syntax.

Rule 1. The first six conjugations require an *animate* noun or pronoun as *subject* of the verb, f. i. *John madja*, John departs; *inini o wabandan masinaigan*.

Rule 2. Verbs of the three last conjugations, called also Unipersonal Verbs, require an *inanimate* noun or pronoun as *subject*, f. i: *wabang ta-madjamagad ki madjibiigan*, thy letter will leave tomorrow; *ta-nadjigade ki makak* thy box will be fetched. Impersonal verbs have no particular subject, f. i: *gimiwan*, it rains; *madjipo*, it begins to snow.

Rule 3. The first three conjugations, containing intransitive verbs, have no *object*, f. i: *nin bap*, I laugh; *ikwe mawi*, the woman weeps. However, the pronouns *ow*, *iw* are often used with some verbs of this class, f. i: *ow nind ikkit* this I say; *kawin nin gi-ijitchigessi iw*, I did not do that.

Rule 4. When the *object* is *animate*, a verb of the fourth or fifth conjugation must be used, f. i: *nind amwa pakwejigan*, I eat bread; *ki migiwenag mishiminag*, thou givest apples.

Rule 5. When the object is *inanimate*, a verb

of the sixth conjugation must be used, f. i. *nin midjin wiass; nin migiwenan masinaiganan*.

Rule 6. A verb must agree with its *subject* in number and person, f. i. *nin bos*, I embark; *ki naganom*, you sing; *bineshiiag, bimissewag*, the birds fly.

Rule 7. Transitive verbs must agree with their *object* in number, f. i. *nin wabandan masinaigan*, I see a book; *nin wabandan masinaiganan*, I see books; *nin sagia ninidjaniss; nin sagia ninidjanissag*.

Exception. *Endawad* (participle) is most commonly used with a noun of the singular number, f. i: *John endawad nin gad-ija*, I will go to John's place.

Rule 8. Sometimes an individual is used collectively for a whole nation, f. i: *Jaganash nibiwa o dibendan aki*, the English possess much land. In such cases the verb is in the singular.

Rule 9. Two or more subjects, taken *separately*; require a verb in the singular number, f. i: *noss gonima ninga ta-ija*, my father or my mother will go.

Rule 10. When two nouns come together denoting the possessor and the thing possessed, the pronoun *o* or *od* (his, her, its, their) is placed between them; generally the possessor comes first, then *o* or *od* and lastly the thing possessed f. i: *John o masinaigan*, John's book; *Kije-Manito o ganasongewin*, God's commandment.

Rule 11. When two nouns come together not denoting possession, but rather indicating some quality or office, they are placed one after the other with a hyphen between them, f. i: *gigo-bimide*, fish-oil; *nabikwān-ogima*, ship-captain.

Rule 12. Sometimes such nouns are joined together and form one word, with the letter *i*, or

w between them for the sake of euphony, f. i: *nagamowinini*, a singer; *tchibakweikwe* a female cook; *bamitagekwe*, a maid-servant.

Rule 13. Verbs in *amawa* generally are used when speaking of the property, qualities or manners of another person, f. i: *nin wabandamawa o masinaigan*, I see his book; *nin kikendamawa od ijiwebisiwin*, I know his ways, (behaviour); a person could say: *nin wabandan o masinaigan*; *nin kikendan od ijiwebisiwin*; but it is better Chippewa to use in such cases a verb ending in *amawa* or some other like it, Instead of *amawa*, *amowan* is often used.

The termination *amawa* refers only to inanimate objects f. i: *nin wabandamawa o masinaigan*, I see his book. For animate objects the termination in *ma* must be used; f. i: *o wabaman ossini*, he sees his (someb.elses) father; we cannot say: *o wabandamarwan ossini*.

Rule 14. One verb governs another in the subjunctive mood with *tchi*, often without it, f. i: *kawin nin da-gashkitossin nongom tchi madjaiāmban*, I would not be able to start now; *minwendam abinodji odaminod*, the child likes to play. *Ta* instead of *tchi* is often used by the Indians of Lake Superior.

Rule 15. *Ondji* (*wendji*) always comes immediately before the verb, f. i: *mi ga-bi-ondji-ijad*, therefore he came; *John Mōningwanēkaning gi-ondji-madja*, John went away from La Pointe.

Rule 16. Frequentative verbs are formed by duplicating the first syllable of the verb, f. i: *nin pakiteowa*, I strike him; *nin papakiteowa*, I strike him repeatedly; *nin tangishkawa*, I kick him; *nin tatangishkawa*, I kick him several times. When the first syllable of a verb has an *i*, this *i* is changed in *a* in the frequentative syllable, f. i: *nin gigit*, I speak; *gagigit*, I speak much, a long time; *nin ginogade*, I have a long leg; freq. *nin*

gaginogade, I have long legs; *nin biwigade*, I have a small leg; *nin babiwigade*, I have small legs.

Rule 17. There is great latitude given in Chippewa as to the position of words in a sentence, for instance.

Wabang ta-madja aw inini, tomorrow that man will leave.

Wabang aw inini ta-madja.

Aw inini ta-madja wabang.

Aw inini wabang ta-madja.

Ta-madja wabang aw inini.

Ta-madja aw inini wabang.

Rule 18. When quoting the words or sayings of a person, the quotation comes first and then the person, who said it, f. i: *kego nongom nin-gotchi ijāken*, *nin gi-ig noss jeba*, my father said to me this morning; don't go anywhere today.

Rule 19. A person's words are given as quoted by himself, f. i: *nissaie gi-bi-dagwishin tibikong*, *gi-ikkito Paul*, Paul said that his brother arrived last night. (*Latin, Oratio directa loco orationis obliquae*)

Rule 20. A peculiarity of the Chippewa language is the frequent use of the *Passive voice*; very often English sentences or clauses in the Active voice are rendered in the Passive form in Chippewa, ex. gr: *O nopinanigon animoshan aw abinodji*, the dog follows this child, (lit.: this child is followed by the dog).

Rule 21. Always use a *verb* in preference to a noun ex. gr. *enendaman ta-ijiwebad*, thy will be done; *eshpag*, its height; *api minawa ge-mawand-jiidiang*, at over next meeting, etc.

Rule 22. The second verb in a sentence is often put in the subjunctive mood, even though

joined to the first verb by a conjunction and used indicatively, f. i: *Jesus dash minawa o gi-gagikiman anishinaben gi-inad*; but Jesus again preached to the people and said to them.

Rule 23. Another peculiarity of this language is the way they use the demonstrative pronouns *aw*, *waaw*, *awedi*, f. i: *bij aw! ikon aw! wabam awedi! ambé ashamishin aw tekoad! etc*, without expressing the substantive, *bij aw* (*abinodji*), *ga-jagens*, *inini*, *mishimin*. These forms are in use universally in Northern Minnesota, and probably also in Canada.

Rule 24. Most verbs of the sixth conjugation ending in *dan*, *tan*, *ton*, change this syllable into *djigade* and *tchigade* to become impersonal verbs of the seventh conjugation, which always implies a passive meaning, f. i: *nin kikendan*, *kikenjigade*, it is known; *nind apagiton*, *apagitchigade*; it is thrown; *nin sagissiton*, *sagissitchigade* it is carried out etc.

Rule 25. A. There is a slight difference of meaning between the 3d, person, Passive voice, Indicative mood IV. Conjugation and its verbal adjective ending in *djigaso*, *djigasowag*, I Conj.) f. i: *ta-nanawag ge-siguanlawindjig* means those (children) known to me already before hand, as to their place, house or number. The persons, place, time (in the afternoon) and number is more definite, than in the following form: *ta-nad-jigasowag ge-sigaandawindjig* means those (children) not much known to me as to their number, place, house etc.; it is rather indefinite later on, next Sunday or sometimes in future, as many as there may happen to be.

B. Likewise there is some difference in the meaning between the form *ta-pindiganawag ge-sigaandawindjig* and *ta-pindiganawag ge-sigaanda-*

gosidjig. The first form is Passive, properly so called; also; I may know beforehand who they are, how many etc.

The second form *ge-sigaandagosidjig* or better *wa-sigaandagosidjig* means those not much or only a little known to me (shall come in to the church). I do not know who they are, how many of them, etc. Simply, any one who wishes or wills to be baptized.

Rule 26. Some verbs of the ninth Conjugation ending in: *in*, indicating a state of being can be transformed into verbs of the seventh Conjugation to have the Passive of an inanimate object, f. i: *pakakossin ishkwandem*, the door is open; *pakakonigade*, it is opened, it has been opened by some one previously). *Gibakossin*, it is shut, it is in the state of being shut; *gibakwaigade*. it is shut, it has been closed by somebody.

Rule 27. It is congenial to the Chippewa language, that the noun usually follows the verb, thus *apitchi magoto aw kwiwisens*, this boy is suffering very much; *geget sa kijibide ishkote-tchiman*, the steam boat goes very fast indeed; *dag-wishinsig mekatewikwanaie nin ga-kashkendamin*, if the priest does not arrive, we shall be sorry.

Rule 28. Most verbs of the IV. Conjugation that have a vowel before the final *a* become, by changing this *a* into *ton*, verbs of the VI. Conjugation X. gr. *nin bamia*, *nin bamiton*; *nin debia*, *nin debiton*; *nin bosia*, *nin bositon*; *nind inigaa*, *nind inigaton*; *nin sagia*, *nin sagiton*.

Rule 29. Verbs of the VI. Conjugation ending in *an* having a vowel before this syllable, become, by changing *an* into *igade* unipersonal verbs of the VII Conjugation, implying always a Passive meaning, f. i: *nin gibákwaan*, *gibákwaigade*; *nin pakitean*, *pakiteigade*; *nin kashkábi-kaan*, *kashkábikaigade*, etc.

Chippewa roots or radical syllables.

Ababik alludes to *unlocking*, f. i: *nind ababikan*, I unlock it; *ababikaigade*, it is opened, unlocked; *ababikaigan*, a key.

Abad, *abadj* alludes to *usefulness*, f. i: *nind ábadis*, I am useful; *nind ábadjiton*, I use it; *ábadjitchigan*, any useful object.

Abak alludes to *warming*, f. i. *nin abakiganes*, I warm my breast; *nind abakinindjiwas*, I warm my hand; *nind abakisides*, I warm my feet.

Abam alludes to *turning*, f. i. *nind abamigabaw*, I turn standing; *abamitigweia sibi* the river makes a turn; *abamodjiwan*, the water turns round (at the foot of a rapid).

Abisk alludes to *untying*, *loosening*, f. i. *nind abiskobidon*, I loosen it, untie it; *nind abiskona*, I untie him, deliver him; *nind abiskota*, I get loose, untied.

Abita means *half*, f. i. *abita-omadaí*, half a bottle, a pint; *abitáwagam*, halfway across a river or lake; *abitawissag*, half a barrel; *abitoshki-ne*, it is half full (a bag); *nind abitosse*, I arrive at halfway.

Abo alludes in compositions to *liquid*, f. i. *mandaminabo*, corn-soup; *opiniwabo*, potatoe-soup; *ishkotewabo*, fire-water, whisky.

Adissig alludes to *dying*, f. i. *nind adissige*, I dye, color; *adissigan*, dye-stuff; *adissigewinini*, dyer.

Agass, *agash*, alludes to *smallness*, *littleness*, f. i. *agashii*, he is small; *agassa*, it is small; *agassadea*, it is narrow; *agassadesi nabagissag*, the board is narrow.

Nind agassigade, I have a small leg; *nind agassidon*, I have a small mouth; *nind agassinike*, I have a small arm.

Agatch, *agat* alludes to *shame*, f. i. *nind agatch*, I am ashamed; *nind agatchitan*, I am ashamed of it; *agatchiwin*, shame.

Agawat alludes to *shadow*; f. i. *nind agawátshimon*, I am in the shadow; *agawáteon*, parasol, umbrella; *agawáte*, there is a shadow.

Agim, alludes to *snow-shoes*, f. i. *āgim*, snow-shoe; *āgimoss*, he walks on snow-shoes.

Agin (*agim*) alludes to *counting*, f. i. *nind agindon*, I count it; *nind agindass*, I count, I cipher, reckon; *nind aginjigas*, I am counted.

Agon often alludes to *hanging*, f. i. *nind agóna*, I hang him; *nind agónidis*, I hang myself; *agonidiwi mitig*, gallows.

Agonwe alludes to *contradicting*, *disobeying*, f. i. *nind āgonwetádimin*, we contradict each other, we dispute; *nind āgonwétawa*, I contradict, disobey him.

Agwag alludes to being *mouldy*, f. i. *agwagopogwad*, it tastes mouldy; *agwagwabikad* (pron. *agwagobikad*) it is rusty; *agwagwishí pakwejigan*, the bread is mouldy; *agwagwissin* (pron. *ogwagossin*), it is mouldy, rusty.

Aiek alludes to *tiredness*, *fatigue*, f. i. *nind aiekos*, I am tired fatigued; *nind aiekosia*, I tire him, molest him; *nin aiekwanam*, I breath with difficulty; *nind aiekwiwi*, I am tired of carrying on my back.

Ajaw, *ajawi*, in compositions alludes to *crossing* or *conveying* over to the opposite shore; also the opposite side of any object f. i. *ajawao*, he crosses a river, bay, in a boat; *ajawadaga*, he swims across; *ajawadagako*, he crosses over on the ice; *nind ajawaona*, I convey him across in a boat; *ajawaadjigan*, ferry-boat; *ajawigad*, the other leg; *ajawaii*, on the other side (of anything).

Aje alludes to *going back*, or *backwards*, f. i. *nin ajebato*, I run backwards; *nind ajeboie*, I row a boat, canoe; *ajeboian*, oar; *nind ajewina*, I lead, convey him back.

Ak as end-syllable of nouns, signifies *handle*, *piece of wood*, f. i. *tchigataiganak* broom-handle; *mitiak*, spear-handle.

Akakan, *akakanj*, allude to *coals*, f. i. *akakana-kide*, it is burnt to coal; *akakanje*, coal charcoal, *nind akakanjeke*, I make (burn) charcoal.

Ako (Change *eko*) prefix means as long as, since, ago, f. i. *ged-ako-bimadisiiān*, as long as I shall live; *eko-dagwishinan*, since thy arrival.

Anam, *anami* alludes to *under*, *underneath*, *beneath*, f. i. *anamadopowin*, under the table; *anamibagan*, under the bed.

And, *andj* alludes to *change*, *alternation*, *reiteration*, f. i. *nind andab*, I change seats; *nind andanam*, I breath otherwise; *nind andji aia* I am changed, I am otherwise than before; *nind andjiton*, I change it.

Anok alludes to *working*, f. i. *nind anoki*, I work; *anokitagan*, hireling.

Ash, *iash* as end-syllable allude to *sailing*, f. i. *nin kijiiash*, I sail fast; *nin babumash*, I sail about.

Ashk alludes to *raw*, *fresh*, *green*, f. i. *nind ashkandan*, I eat it raw; *ashkatig*, piece of green wood; *Ashkibagi-Sibi*: *St. Paul Minn.*

Assin at the end of verbs signifies; *coming with the wind*, f. i. *bidassin*, it is cold by the wind; *webassin*, it is thrown about by the wind.

Awass at the beginning of a word, signifies *far away*, *beyond*; f. i. *awassagam*, on the other side of a river or lake; *awassaki*, *awassadjiw*, be-

yond the mountain; *awassigamig*, behind, or, on the other side of the house or lodge.

Awi prefix signifies *going to* f. i. *nin gud-awi-wabama*, I will go to see him.

Baba signifies *going about*, f. i. *nin babamad-jim*, I go about telling things; *nin babamadis*, I travel about.

Bag, *baga*, as end-syllable or in the middle of a word allude to the leaves of trees, f. i. *sagibaga*, the leaves of a tree are coming forth, shooting forth; *watebaga*, the leaves on the tress are becoming yellow.

Bagi alludes to *swelling*, f. i. *nin bagingwe*, my head swollen; *nin bagishin*, I am swollen; *nin bagiside*, my foot is swollen.

Bake signifies *aside*, f. i. *bakemo mikana*, the road splits; *bakegama* separation of a lake where there is a branch lake; *nin bakeidimin*, we separate from each other; *baketigweia sibi*, the river divides.

Bakobi denotes *into the water*, f. i. *nin bakobi*, I go into the water; *nin bakobiwebina*, I throw him into the water.

Banad signifies *spoiled, lost, ruined*, f. i. *banadisi*, he is lost, also he dies; *banadad*, it is lost, ruined; *nin banadjiton*, I ruin it; *nin banadjia*, I ruin, seduce him.

Bata alludes to *sin, badness, wrong* f. i. *nin bata-dodam*; I do wrong, I sin; *nin batawe*, I speak wickedly.

Bed, *bes* allude to *slowness*, f. i. *nin bedosse*, I walk slowly; *nin besikabato*, I run slowly.

Bi- as prefix means *approaching, coming*, f. i. *anamiewigamigong nin bi-ija*, I come to church, *anamiewigamigong nind ija*, I go to church.

Bi as end-syllable, alludes to *liquid, being filled*

with some liquid, f. i. *nin gi-debibi*, I have drank enough; *giwashkwebi*, he is dizzy from liquor, he is drunk; *gawibi*, he falls being drunk.

Bimi gives to verbs the accessory idea of *going*, or *passing through* a place; f. i. *bimi-ija*, he goes by; *bimi-dagwishin*, he arrives here in going elsewhere.

Binishi, a prefix; it means on *my own account*, of myself; f. i. *nin binishi-dagwishin oma*, I come here on my own account; *nin binishi-kikendan*, I know it of myself, without being told of it.

Bishigwad alludes to *impurity*, *immodesty*, f. i. *nin bishigwadis*, I act immodestly, commit adultery, fornication; *nin bishigwadendam*, I think immodestly, have impure thoughts.

Bisinadj in compositions alludes to *frivolousness*, *foolishness*, *imprudence*, f. i. *bisinadj gijwe-win*, frivolous discourse.

Bissa at the end of some verbs signifies the *manner of raining*, f. i. *awanibissa*, it rains a little; *ishkwabissa* the rains ceases, *nashke eji-bis-sag!* see how it rains.

Bito in compositions signifies *double*, f. i. *nin bitogwadan*, I line it; *nin bitokwanaie*, I have a double suit of clothes on; *bitogwadjigan*, lining.

Bok, *boko* allude to the *half* or a part of a thing, f. i. *bokodena*, one half or a part of a village; *nin bokobidon*, I break it in two.

Bon, *boni* allude to *ceasing*, *stopping*, *finishing* f. i. *nin boniton*, I let it alone, give it up, cease doing it; *nin bonima*, I cease talking to him; *nin bonigidetawa*, I forgive him.

Bos, *bosa*, in compositions signifies *penetrating into*, *filling* f. i. *nin bosabawe*, I am drenched with rain; *nin bosakagon akosiwin*, I am full of sickness, thoroughly sick.

Bos, bosi, alludes to *embarking*, f. i. *nin bos*, I embark; *nin bositon*, I put it aboard or on a wagon, or any conveyance.

Da, daji in compositions allude to the *place or locality*, where a thing is or is said to take place; f. i. *Oma nin ga-dagwass*, I am going to sew here; *Bawiting daji-inni*, a man of Sault Ste. Marie, (Mich).

Dago signifies in compositions *amongst other persons or things*, f. i. *nin dagogabaw* (*dago-gabaw*) I stand some where amongst others.

Dasso, dassw means, so many, f. i. *nijlana dasswabik*, twenty dollars.

De, deb, debi, signify *enough, sufficient*, f. i. *ki de-kikenimin*, I know thee well enough; *nin gi-debibi*, I have drank enough, *kitchi pangi debibi iw omodai*, that bottle holds very little.

Dem at the end of some verbs alludes to *weeping, crying*, f. i. *bakademo*, he weeps from hunger; *nind ondadem*, I weep for a certain reason, e. g. *dewikwewin ondademo*, he weeps on account of headache.

Dod alludes to *doing* (*Engl. do, Germ. thun*) f. i. *nin dodam*, I do; *nin mino dodawa*, I do good to him, treat him well.

Gand, gandj (*freg. gagand*) alludes to *pushing*, f. i. *nin gandina*, I push him; *nin gandjwebaige*, I drive logs (on a river).

Gagib alludes to some *organ of the body being stopped up*, f. i. *nin gagibidjane*, my nose is stopped up.

Gagibad, gagibadj allude to *foolishness, imprudence, impurity*, f. i. *gagibadisi*, he is foolish, stupid, impure; *gagibadjikwe*, a lewd woman. a prostitute.

Gagwanissag implies the idea of *terrible, horrible, frightful*, f. i. *nin gagwanissagadem*, I weep horribly; *nin gagwanissagis*, I am frightful; *gagwanissaginagwad* it looks horrible.

Gagwed, gagwedj alludes to *asking*, f. i. *nin gagwedwe*, I ask; *nin gagwedjima*, I ask him.

Gijib alludes to *itching*, f. i. *nin gijibaje*, I am itchy, have the itch; *nin gijibigade*, my leg itches; *nin gijibinndji*, my hand itches.

Gim, gimod. gimodj allude to *secretness, stealthiness*, f. i. *nin gimi*, I run away secretly; *nin gimod*, I steal; *nin gimodowe*, I whisper, speak secretly, also, I speak in parables.

Ginibi, in compositions, signifies *fast, quick*, f. i. *nin ginibi*, I am quick at working (*Germ. ich bin flinck*); *nin ginibig*, I grow fast; *ginibimagad*, it (a tree, plant) grows fast.

Gino, ginw signifies *long*, f. i. *nin ginos*, I am tall, long; *nin ginonike*, I have a long arm; frequentative; *nin gaginonike*, I have long arms; *nin ginonindji*, I have a long hand.

Gipi alludes to *cracking, soreness*, f. i. *nin gipidon*, my lips are cracked or chapped; *nin gipinindji*, my hand is chapped.

Gishpin alludes to *buying*, f. i. *gishpinadagan*, any ware of goods for sale; *nin gishpinadon*, I buy it.

Giwashk alludes to *dizziness*, f. i. *nin giwashkwe*, I am dizzy; *nin giwashkwebi*, I am dizzy from drinking I am drunk; *nin giwashkwebishka-gon*, it intoxicates me, it makes me drunk.

Giwe alludes to *returning, going home*, f. i. *nin giwe*, I go home; *nin giweona*, I convey him back (home) in a boat or canoe.

Giwita signifies *round, surrounding*, f. i. *nin giwitabimin*, we are sitting around in a circle; *nin giwitaibamag*, I look around at them.

Go, igo means *affirmation, assurance, just*, f. i. *nongom igo gi-dagwishin*, just now he arrived; *kin igo ijan*, do thou go.

Godji alludes to *trying, assaying, experimenting*, f. i. *nin godji-kikendan*, I examine it, try to know it, experiment with it.

Gwaiak signifies *just, straight*, f. i. *gwaiak nin dibadjim*, or, *nin gwaiakwadjim*, I tell a true, straight story, I do not lie; *nin gwaiakosse*, I walk straight, I live, act justly.

Gwam as *end-syllable* alludes to *sleeping*, f. i. *nin tawanongwam*, I sleep with open mouth.

Gwan (*pron. gon*) signifies *day*, f. i. *nijogon*, two days; *midassogon*, ten days.

Gwek, gweki signifies *turning around turning over*, f. i. *nin gweki*, I turn; *nin gwekia*, I turn it; *nin gwekikwen*, I turn my head round.

Gwinawi signifies *doubting, hesitating not knowing*, *nin gwinawi dodam*, I don't know what to do; *nin gwinawi inendam*, I don't know what to think.

Iji, in signify *as, in such a manner, so, like*, f. i. *nind ijkwanaie*, I dress in a certain manner; *ejikwanaied nind ijkwanaie*, I dress as he does; *ijinagwad*, it looks like; *nind inadengwe*, I have a face like; *anishinabeng inadengwe nandomakomeshi*, the monkey has a face like a person.

Iko, ikon signifies *away*, f. i. *nind ikoga*, I go away; *ikogan ima!* go away there! *nin ikonajawa*, I send him away.

Ishk, denotes *tired, weary*, f. i. *nind ishkab*, I am tired of sitting; *nind ishkidee*, my heart is tired of sorrow.

Ishkwa, *ishko* means *after*, at the end of something, what is left, reserved, f. i. *nind ishkwanagan*, I stop singing; *nind ishkwa-bimadis*, I cease to live, I die; *nind ishkonige*, I reserve, I keep back; *ishkonigan*, Indian reservation.

Ishp alludes to *highness*, f. i. *ishpiming*, on high; *nind ishpaton*, I make it high; *nind ishpendan niiaw*, I exalt myself, am proud

Isk refers to *drying*, making dry, f. i. *iskate*, it is dry (the water is dried up); *nind iskigamisige*, I reduce by boiling, I make maple-sugar.

Jabo, *jabw* allude to going or passing through something f. i. *nin jabogandina*, (*jabo-gandina*) I push it (an. obj.) through; *jabonigan*, a needle; *oshtigwanijabonigan*, a pin.

Jagashk alludes to *stooping, bowing down*, f. i. *nin jagashkita*, I bow down, I stoop down; *nin jagashkitawa*, I bow down before him, salute him.

Jagawa alludes to *oblongness*, longer than wide f. i. *jagawabikad*, it (some metal) is oblong; *nin jagawaton*, I make it oblong; *jagawamika*, there is a long shallow place in the lake, where the waves break.

Jag (Germ. *schwach*) alludes to *weakness*, f. i. *nin jagwiw*, I am weak; *nin jagwiton*, I weaken it; *nin jagodee*, I am weak-hearted, cowardly; *jagwadad*, It is weak; *jagwenimo*, he dares not, (is bashful) he is afraid, has not the courage.

Jashagin alludes to *nakedness, bareness*, f. i. *nin jashaginigade*, my legs are bare; *nin jashaginindibe*, I am bare-headed; *nin jashaginiside*,

am bare-footed.

Jawan alludes to the south, f. i. *jawanibissa*, the rain comes from the south; *jawanong naka-keia* southward, towards the south; *jawaninodin*, southwind, the wind comes from the south.

Jawen alludes to charitableness, having pity, compassion, f. i. *nin jawenima*, I have mercy on him; *nin jawendjige*, I have pity, I practice charity; *nin jawendagos*, I am happy, fortunate.

Jiba, in compositions signifies through s. th. also, durable, persevering f. i. *jiba*, or *jibamagad*, there is a hole, or gap; *nin jibadj*, I can endure much cold; *jiban* it is tough; *nin jibaiabandan* (*jibaii-wabandan*) I see it through a spy-glass, telescope, *jibaiabandjigan*, spy-glass, telescope.

Jibi alludes to stretching, f. i. *nin jibi*, I stretch myself; *nin jibigaden*, I stretch out my leg; *nin jibiniken*, I stretch out my arm.

Jigad alludes to being tired of or disgusted with s. th. implies aversion, annoyance, disgust, f. i. *nin jigadendam*, I am tired or disgusted with something; *nin jigadenima*, I am disgusted with him.

Jing often alludes to hatefulness, f. i. *nin jingendam*, I hate; *nin iingenima*, I hate him; *nin jingitawa*, I hate to hear him.

Jiw alludes to sourness, saltiness, f. i. *jiwabo*, vinegar; *jiwan*, it is sour, salted; *jiwitagan*, salt; *nin jiwitaganaan*, I salt it.

Joshk alludes to smoothness, f. i. *joshkotchigade*, it is polished; *nin joshkotchige*, I plane (a board); *joshkotchigan*, a plane; *nin joshkwadae*, I skate; *joshkwaigaigan*, flat-iron; *nin joshkwegaan* I iron it; *joshkwadaagan*, a skate; *joshkwabiganaigan*, a trowel.

Jow alludes to being half drunk, f. i. *nin jo-*

wendam, I am merry, being half-drunk; *nin jowibi*, I am half drunk, tipsy.

Kabe alludes to *all*, the *whole*, f. i. *kabe-gijig*, all day; *kabe-bibon* all winter.

Kabik signifies *passing, going by*, f. i. *nin kabikan*, I pass it, go farther; *kubikosse*, it passes; *nin kabikosse*, I pass by.

Kad (in compositions often changed into *gad*) alludes to the *leg* f. i: *nin ginogade*, I have a long leg, freq. *nin gaginogade*, I have long legs; *nin mangigade*, I have a large leg, freq. *nin mamangigade*, I have large legs.

Kamig, *kamiga* as end-syllables allude to the *ground*, f. i: *anamakamig*, under the ground, also in hell; *mānākamiga*, it is a bad piece of ground, *minokamiga*, it is a good piece of ground, good land.

Kan (often changed in compositions into *gan*) signifies *bone* f. i: *nikan*, my bone; *makogan*, bear's bone; *amikogan*, beavers bone.

Kanj, *ganj*, *shkanj*; these end-syllables allude to the *nail of a persons finger or toe*, the *hoof or claw of an animal*, f. i: *makoganj*, bear's claw; *nishkanj* my nail; *bebejigoganji*, the animal that has one hoof (not split-hoof like an ox) i. e. the *horse*.

Kas often alludes to *dissimulation*, *feigning*; f. i: *nind akosikas*, I feign sickness; *nin nibakas*, I feign sleeping; *nind anamiekas*, I feign religion, piety, i. e. I am a hypocrite.

Kwanaie (end-syllables allude to *dressing*, f. i: *nin makatewikwanaie*, I dress in black.

Kijij in compositions signifies *strong durable*, f. i. *kawin kijija nin bimadisissi*, I don't live strongly, I am not in good health; *kijijawad*, it

is durable, strong, robust, *geget kijijawad kiiaw*, *ka wika kid akosissi*, thy body is strong indeed, thou art never sick.

Kijo alludes to *warmth*, f. i. *nin kijob*, I am warm, (in a house); *nin kijogade*, my legs are warm; *nin kijonike*, my arms are warm; *nin kijo-side*, my feet are warm; *nin kijonindji*, my hands are warm.

Kiken alludes to *knowing*, f. i. *nin kikendagos*, I am known; *nin kikenima*, I know him; *nin kikendamo*, or *nin kikendamona*, I inform him.

Kipag alludes to *thickness*, f. i. *kipaga*, it is thick; *kipagadin*, it is frozen thick; *kipagagami*, it (liquid) is thick.

Kishk often alludes to *cutting*, f. i. *nin kishka-wa*, I cut it (an. obj.) *nin kishkijan*, I cut (in. obj.) *nin kishkashkijige*, I mow, reap; *nin kishkinike*, my arm is cut off; *nin kishkinindji*, my hand, finger, is cut off.

Kisibig often alludes to *washing*, f. i. *nin kisi-bigi*, I wash myself; *nin kisibiginan*, I wash it; *nin kisibigingwe*, I wash my face; *nin kisibigisi-de*, I wash my feet; *nin kisibiginindji*, I wash my hands.

Kitimag alludes to *misery, poverty*, f. i. *nin kitimagis*, I am poor, I suffer; *nin kitimagenima*, I pity him; *nin kitimagimotawa*, I ask of him charity and assistance in my needs; *kitimagisiwin*, poverty, misery.

Koj signifies in compositions the *beak or bill* of a bird, f. i. *kagagiwikoj* the ravens beak.

Kotag alludes to *suffering* f. i. *nin kotagito*, I suffer; *kotagitowin*, suffering; *nin kotagia*, I make him suffer, I torture him.

Kosigo, kosigw allude to *heaviness*, f. i. *nin kosigowane*, I carry a heavy pack on my back; *ko-*

sigwan, it is heavy; *nin kosigwaniton*, I make it heavy; *nin kosigwendan*, I find it heavy, think it heavy.

Kwaam or *kwam* as end-syllable alludes to a forest, f. i. *nin sagaakwaam*, I come out of the forest.

Kwen as end-syllable alludes to the position of the head, f. i. *nin nawagikwen*, I incline my head forward; *anibekweni*, he inclines his head to one side; *nin datagikwen*, I lift up my head.

Madab alludes to going to a lake, f. i. *nin madabi*, I go down to the lake; *nin madabiwidon*, I carry it to the lake shore.

Mad, oftener *madji* often signifies beginning, f. i. *nin madjita*, I begin; *nin madadjim*, I begin to tell or narrate s. th.; *nin madapine*, (*madjine*) I begin to feel a sickness; *madjitawin*, beginning.

Madwe, in composition alludes to hearing a report, a sound or noise, f. i. *kishime gi-madwe-ni-bo*, according to report thy younger sister, brother died; *noss gi-madwe-dagwishin tibikong*, I hear my father arrived last night; *madwessin kitotagan*, the bell rings.

Maiag signifies foreign, strange, changed, f. i. *maiaginini*, a stranger, foreigner; *maiagwe*, he speaks a strange foreign language.

Maia alludes to being foremost, erected, f. i. *nin maiaosse*, I march foremost at the head of a band; *maiossewinini*, war-captain, war-chief; *nin maiawishin*, I stand up, erect myself.

Makate alludes to blackness, f. i. *makate ginebig*, a black snake; *makate bineshi*, a black bird; *makatewiass* (black flesh) a negro.

Mamad, *mamadj* alludes to moving, stirring, f. i. *nin mamadji*, I stir, I move; *mamadjimagad*,

it moves or stirs; *nin mamadab*, I stir or move sitting; *nin mamadiya*, I move him.

Mamakad, *mamakas*, *mamanda* allude to *wondering*, *admiring*, f. i. *nin mamakadenima*, I wonder at him, admire him; *mamakadendagwad*, it is admirable, astonishing, curious; *nin mamakasitagos*, I tell wonderful stories.

Mamawi signifies *most*, *together*, f. i. *nin mamawinomin*, or *nin mamawinimin*, we are gathered together in great numbers, *nin mamawissitonan*, I put them (in. obj.) together.

Mamoiaw alludes to *thanking*, f. i. *nin mamoiawama*, I thank him; *nin mamoiawagendam*, I am thankful.

Mān, *māna*, *mānad mānas*, *mānadj* signify *bad*, *ugly*, f. i. *nin mānab*, I sit badly, uncomfortably; *nin mānoshin*, I lie uncomfortably; *manádad*, it is bad; *mānadisi*, he is homely looking, ugly, deformed.

Man, *manad*, refers to *respect*, *fear*, *not daring* f. i. *nin manasikawa*, I don't dare go to him; *nin manasoma*, I don't dare speak to him.

Mane alludes to *want*, f. i. *nin maneonje*, I have no children or, only a few children; *nin manes*, I am in want; *nin manesin*, I am in need of it, need it; *nin manepwa*, I have no tobacco.

Mang signifies *large*, *big*. f. i: *nin mangikone* (*mang..kon*) I have a large liver; *nin mangiside*, I have a large foot, freq. *nin mamangiside*, I have large feet; *nin mangidibe*, I have a large head.

Manj signifies *unwell*, *bad*, *evil*, f. i. *nin manjaia*, I am unwell; *nin manji gijwe*, I speak indistinctly; *nin manjinikas*, I have an ugly name; *nin manjiniwagis*, I am ill-tempered, wicked.

Mashk, *mashkaw*, allude to *strength*, f. i. *nin*

mashkawis, I am strong; *nin mashkawigade* (*mashkaw..kad*) I have strong legs.

Mashkig signifies a *swamp*; f. i. *mashkigiminan*, cranberries, swampberries.

Mashkiki signifies *medicine*; f. i. *mashkikiwigamig*, drug-store; *mashkikiwabo*, fluid-medicine; *mashkikiwinini*, a doctor.

Masin alludes to *pictures*, anything printed f. i. *masinitchigan*, a picture; *masinini*, an idol; *nin masinakisan*, I print it.

Mawand, *mawandj* alludes to *gathering together, collecting*, f. i. *mawandiwigamig*, meeting house; *nin mawandjia*, I collect it, I save and keep it; *mawandjitchige*, I collect, *mawandjitchigewinini*, a collector.

Miga alludes to *fighting*, f. i. *nin migas*, I fight; *nin migadimin*, we fight together; *nin migana*, I fight him; *nin migadan*, I fight it.

Migoshk alludes to *trouble*, f. i. *nin migoshkadis*, I am troublesome; *nin migoshkadjia*, I trouble, molest him; *nin migoshkadjidee*, my heart is troubled.

Mik alludes to *finding*, f. i. *nin mikage*, I find; *nin mikawa*, I find him; *nin mikan*, I find it; *nin mikwendan*, I remember.

Min (the very opposite of *mān*) denotes something good, pleasant, f. i. *nin mino dodawa*, I do good to him, treat him well; *nin minotchige*, I act well; *nin minwabana*, I like to see him.

Misk, *mishw* allude to *red, blood*, f. i. *nin miskwingwe*, I have a red face; *miskwi*, blood; *miskwiwi*, he bleeds.

M, *Mo* as end-syllable of nouns denoting nations, alludes to their language; f. i. *anishinabemo*, he speaks Indian; *nind Otchipwem*, I speak

Chippewa; *nin jaganashim, jaganashimo*, I speak English, he speaks English.

Mo as end-syllable is connected with verbs denoting the direction of trails, roads, f. i. *ogidakiwemo mikana*, the road goes uphill; *nissakiwemo mikana*, the road (trail, path) goes downhill.

Modjig alludes to joy f. i. *nin modjigis* I rejoice; *nin modjigibi*, I am joyous in liquor; *nin modjigidee*, my heart is joyful.

Moshk alludes to fulness, f. i. *moshkaan*, it is inundated; *moshkinebi*, it is full filled up (with some liquid); *nin moshkinebana*, I fill it (a kettle) with some liquid; *nin moshkineshkarwa*, I fill him with something.

Nabag alludes to flatness, f. i. *nabagissag*, a board; *nabaga*, it is flat; *nin nabagaskinindj*, my flat hand.

Nabane means *one of the two sides*; on the other side; *one of the two*; *the other*; f. i. *nin nabanegad*, my other leg; *nin nabaneginoside* (*nabane-gino-sid*) one of my legs is longer than the other; *nin nabanenik*, my other arm; *nin nabanenike*, I have only one arm.

Nad alludes to *going for, fetching*, f. i. *nin nadin*, I fetch it; *nin nadinisse*, I fetch wood; *nin nadjibi*, I fetch, collect maple-sap, *nin nado-bi*, I fetch water, get water.

Nagad alludes to *being used or accustomed to* s. th. f. i. *nin nagadis*, I am accustomed; *nin nagadenima*, I am used to him; *nin nagadendan*, I am used to it.

Nag alludes to *appearing*, f. i. *nin nagos*, I appear; *nagwad*, it appears; *nagosiwin* appearance; *ijnagosi*, he looks like.

Nam as end-syllable alludes to *breathing*, f. i. *nin pagidanam*, I breathe, I sigh; *nind ishkwa-*

nam, I cease breathing, I breath my last, I die.

Namos, *namide*, as end-syllables allude to smoke, f. i. *nin gikanamos*, it smokes in my house or wigwam; *gikanamode*, it smokes in a house or lodge; *nin gibwanamos*, I am stifled with smoke.

Nand, *nanda*, allude to seeking, f. i. *nin nandawabama*, I seek him; *nin nandonewa*, I search for him; *nin nanda-mikwendan*, I try to remember it; *nin nanda-nissa*, I seek an opportunity to kill him.

Nanekad, *nanekadj* allude to suffering, f. i. *nin nanekadis*, I suffer; *nin nanekadjia*, I make him suffer, I ill-treat him.

Nang often alludes to lightness, f. i. *nin nangis*, I am light (not heavy); *nangan*, it is light; *nin nangidee*, I am light-hearted, happy.

Nanibik alludes to scolding, reproaching, f. i. *nin nanibikima*, I scold him; *nanibikindiwig*, they scold each other.

Nanisan alludes to danger, f. i. *nin nanisanis*, I am dangerous; also, I am in danger; *nanisani-nagwad*, it looks dangerous.

Nassab means equally, likewise, the same again f. i. *nassab nin dibadjim*, I repeat the story over again; *nin nassabishima*, I put it (an obj.) back again in its place.

Naw, *nawa*, *nawi* signify in the middle, in the midst of, f. i. *nawadjiwan*, in the middle of a rapid; *nawaiiwan*, it is in the middle; *nawashkig*, in the middle of a swamp.

Nenaw alludes to dividing, f. i. *nin nenawina*, I divide, s. an. obj. *nin nenawitage*, I divide it among people; I make a distribution.

Nes as end-syllable alludes to disease, sickness,

f. i. *nind oshkinjigones*, I have sore eyes; *nind o-namanines*, I have the erysipelas.

Nib, *nibe*, often allude to *sleeping*, *night*, f. i. *nin niba*, I sleep; *nin nibe*, I make him sleep, lull him to sleep; *nin nibashka*, I roam about at night; *nibatibik*, at night.

Nibi signifies *water*; in compositons it alludes to *wetness*, f. i. *nin nibiwis*, I am wet; *nin nibi-wiside*, my feet are wet; *nibiwan*, it is wet.

Nibe signifies, *he dies*; in composition it alludes to *death*, f. i. *nin nibowigade*, I have a dead leg (from palsy); *nin nibowinike*, I have a dead arm from palsy; *nibode*, it dies from heat; *nibomagad*, it dies, it perishes.

Nigan alludes to *first*, *foremost*, f. i. *nin nigan*, I go ahead; *nin niganis*, I am foremost; *nin niganibato*, I run a head; *nin niganadjim*, I foretell; *niganadjimowinini*, a prophet.

Ninam (freq. *naninam*) alludes to *weakness*, f. i. *nin ninamadis*, I am weak; *nin ninamendan*, I think it is weak.

Nining alludes to *shaking*, *trembling*, f. i. *nin niningapine*, I have the trembling sickness (ague) shaking fever; *nin niningrinike*, my arm shakes; *nin niningishka*, I shake; *nin niningadj*, I shiver with the cold.

Nishk alludes to *anger*, f. i. *nin nishkadis*, I am angry; *nin nishkia*, I anger him, make him angry; *nin nishkenima*, I am angry at him in my heart; *nin nishkasitagos*, I talk angrily; *nin nishkadji-ganona*, I speak angry to him.

Nissabaw alludes to *wetness*, f. i. *nin nissabawe* I am wet, I am drowned; *nin nissabawiside*, my feet are wet; *nin nissabawana*, I wet him.

Nissita alludes to *right*, *well*, *exactly*, f. i. *nin nissitawabama*, I discern him, recognize him; *nin*

nissitawinan masinaigan, I can read; *nin nissitawata*, I understand him.

Nitam means *first, foremost*; f. i. *nin nitamendagos*, I am considered the first, the foremost, *nin nitamenima*, I consider him to be the first.

Nog alludes to *stopping, desisting*, f. i. *nin nogigabaw*, I stop walking, I stand still; *nogishka*, it stops.

Nok alludes to *softness*, f. i. *nin nokis*, I am soft, tender, weak; *nin nokidee*, my heart is soft, weak, fickle; *nin nokikwanaie*, I wear soft clothes.

Nond, *nonde* allude to *giving up, desisting* before all is done, f. i. *nin nondes*, I am deficient; cannot do it; *nondesse*, there is not enough of it.

Odiss frequently alludes to *coming, arriving, reaching*, f. i. *nind odissa*, I come to him; *nind odissigon madjibiigan*, a letter comes to me, I receive it; *nind odissabama*, I arrive to the point of seeing him.

Odjan often alludes to *trouble*, f. i. *nind odjanimis*, I am troubled; *nind odjanimiton*, I trouble molest it.

On (in *od*) at the end of some verbs alludes to *conveying in a boat, canoe*, f. i. *nind ajawao-don*, I convey it across in a boat; *nind ajawaona*, I convey him across in a boat; *pindonag*, in a boat; *ondassonag*, on *this* side of the boat; canoe; *awassonog*, on the *other* side of a boat; *nind aton* I make a canoe, (3d person *atono*); *anamonag*, under a canoe etc.

Ojawashk alludes to *green*, f. i. *ojawashkwa*, it is green; *ojawashkwábaga*, the leaves on a tree are green, there are green leaves; *nind ojawashkwanaie*, I am dressed in green, have a green dress on.

Omb often alludes to *lifting*, f. i. *nind ombina*, I raise or lift him up; *nind ombiniken*, I lift my arm; *nind ombisiden*, I lift up my foot.

Onanig alludes to *joyfulness*, f. i. *nind onanigos*, *nind onanigwendam*, I rejoice, am glad; *nind onanigoton*, I rejoice it, gladden it.

Ond, *ondji* allude to *origin* or *reason* of s. th. or place from which a person or object comes; f. i. *nind ondjiba*, I come from; *nind ondadem*, I weep or cry for a certain reason e. g. suffering; *Wikwedoug nin gi-ondji-madja*, I went away from the bay (Ashland).

Osam means *too much*, very much, f. i. *osamisi*, he is mischievous; *osamakide*, it is burnt too much; *nind osamendam*, I have too much care.

Osawa alludes to *yellow*, f. i. *osawa*, it is yellow; *nind osawines*, I have the (yellow) jaundice; *osawa-joniia*, gold; *nind osawaje*, my skin yellow.

Oshki alludes to *young*, *new*, f. i. *oshki odena*, a new town; *oshkinawe* a young man; *oshkinigikwe*, a young lady.

Otchipinig often alludes to *cramps*, spasms, convulsions; f. i. *nind otchipinig*, I have cramps, convulsions, fits; *nind otchinikepinig*, I have cramps in my arms; *nind otchinindjipini*, I have cramps in my hands;

Pagami often alludes to *coming*, *arriving*; f. i. *nin pagamibato*, I arrive running; *nin pagamishkagon*, it comes upon me, happens to me; *pagami-aiamagad*, it happens; *nin pagamishka*, I arrive.

Pagid, *pagidin* allude to *allowing*, *letting*, f. i. *nin pagidina*, I let him go, I allow him to do something; *nin pagidjiwane*, I put down my pack; *nin pagidoma*, I put him down (carrying

him on my back as e. g. Indian women carry their children.)

Pakite alludes to *striking*, f. i. *nin pakiteige*, I strike; *pakiteigan*, hammer; *nin pakiteowa*, I strike him; *nin pakiteoshima*, I strike, knock him down.

Pind, *pindig*, *pindj* mean *inside*, *within*, f. i. *pindig aia*, he is inside (of a lodge or house); *nin pindige*, I enter, go in; *nin pindigana*, I make, cause him to enter; *nin pindigeshkawa*, I enter him; *pindonag*, In a boat.

Pitcha, alludes to *length*, f. i. *pitchamagad*, it is long, far away, distant.

Pitchi alludes to *mistake*, *accident*, f. i. *nin pitchi-bos*, I embark in the wrong boat, canoe, or conveyance; *nin pitchi-dodam*, I do by mistake; *nin gi-pitchi-midjin wiass tchibaiatigo-gijigak*, I ate meat by mistake on Friday.

Sag often alludes to *coming out*, f. i. *nin sagaam*, I go out; *nin sagidina*, I carry him out of doors, turn him out; *nin sagidjiwebina*, I throw him out, turn him out; *saging*, mouth of a river.

Sanag alludes to *difficulty*, f. i. *nin sanagis*, I am difficult, severe; also I am in difficulty; *nin sanagendan*, I find it difficult; *nin sanagwe*, I speak a difficult language.

Sasega alludes to *beauty*, f. i. *sasega-inini*, a beautiful man; *sasega ikwe*, a beautiful woman; *nin sasegakwanaie*, I dress beautifully; I wear beautiful clothes.

Seg alludes often to *fear*, f. i. *nin segis*, I fear, am afraid; *nin segia*, I make him afraid, scare him; *nin segima*, I scare him by my words.

Song alludes to *strength*, f. i. *nin songis*, I am strong; *nin songidee*, I am strong hearted, brave.

Ssag as end-syllable alludes often to *wood*, f. i. *nabagissag*, a flat piece of wood, a board; *inina-tigossag*, maple wood.

Tabass, *tabash* alludes to *lowness*, f. i. *tabashish*, below, low; *tabashish aia*, he is low, i. e. very sick and weak; *tabassa*, it is low; *nin tabassinan*, I put it lower, I lower it; *nin tabassenindis*, I lower myself, humble myself.

Tagos, *tawa*, *tan* alludes to *being heard* and the first radical syllable of the verb, to which *tagos*, (*tawa*) is added denote the manner in which one is heard, f. i. *nin jingitagos*, I am heard with displeasure, they hate to hear me; *nin minotagos*, I am heard with pleasure.

Tak (*dak*) often alludes to *cold*, f. i. *takribikad*, it is cold (*metallic object*); *takagami*, it (liquid) is cold; *nin takadj*, I am cold; *nin takidjane*, my nose is cold; *nin takipikwan*, my back is cold.

Takob often alludes to *tying*, f. i. *nin takobis*, I am tied; *nin takobma*, I tie him.

Tako, *takw* often allude to *shortness*, f. i. *nin takos*, I am short (not tall); *nin takogade*, my leg is short (*freq. nin tatukogade*, my legs are short); *nin takonindji*, I have a short hand.

Takon alludes to *taking*, *seizing*, f. i. *nin takona*, I take, seize him; *nin takonige*, I take, arrest; *takonigewinini*, a police-man.

Tangin alludes to *touching*, f. i. *nin tangina*, I touch him (*Latin tango*); *nin tangishkawa*; I kick him.

Tashk often alludes to *splitting*, or *sawing lengthwise*, f. i. *nin tashkigaige*, I split, I cleave; *nin tashkigaisse*, I split wood for fuel; *nin tashkibona*, I saw it (a board) lengthwise; *tashkibodjigan*, a rip-saw; a saw-mill; *tashkibodjigewinini*, a sawyer (in a saw-mill).

Tchag, *tchagi* allude to *consuming*, *spending*, f. i. *nin tchaginan*, I spend it all; *nin tchagine-min*, we are dying out, dying away.

Tchibak alludes to *cooking*, f. i. *nin tchibakwe*, I cook; *tchibakwewinini*, a cook; *tchibakwe kijabikisigan*, cook-stove.

Tchig alludes to *nearness*, f. i. *tchigishkwand*, near the door; *tchigikana*, near the road; *tchigatig*, near the wood, tree.

Tchitchibi alludes to *convulsions*, *spasms*, f. i. *nin tchitchibinikeshka*, I have convulsions in my arms; *nin tchitchibigadeshka*, I have convulsions in my leg.

Tigweia, end syllable allude to *rivers*, f. i. *wai-ekwatigweia*, it is the end of the river; *bitotigweia*, the river as it were doubles up; *giwitatigweia*, the river turns around (back again) on its course.

Titibi, alludes often to *rolling*, f. i. *nin titibidon*, I roll it with my hand; *titibi-odaban*, a wagon.

Wab, *wabishk* allude to *seeing*, *whiteness*, f. i. *nin wab*, I see; *nin wabama*, I see him; *wabishka*, it is white; *nin wabinagos*, I look white.

Waiej, alludes to *deceiving*, f. i. *nin waiejinge*, I deceive, I cheat; *nin waiejima*, I cheat, deceive him.

Waiek signifies *end*, f. i. *waiekwa akiwan*, is it the end of the world; *waiekwa kitchigami*, the end of the lake.

Waj alludes to the *hole* of some wild animal; f. i. *amikwaj*, (*a mik*, beaver *waj*, hole) the hole of a beaver; *makowaj*, the lair of a bear.

Wan alludes to *losing*, f. i. *nin waniton*, I lose it; *nin wania*, I lose him; *wanitchige*, he makes

a mistake; *nin wanenima*, I forget him; *nin wanken*. I leave it behind, forget it.

Webin alludes to *throwing* away, casting away, abandoning, deserting, f. i. *nin webina*, I throw him away, abandon him; *nin webinan*, I cast it away, abandon it; *webinigan*, a person or thing cast off, abandoned; *nin webinigas*, I am cast off, deserted.

Wewib alludes to *quickness*, f. i. *nin wewibis*, *nin wewibita*, I am quick; *nin wewibishka*, I go hurriedly; *nin wewibia*, I hurry him.

Widam as end-syllable allude to *speaking*, for instance *nind inapinewidam* I use bad, offensive language; *nind ajidewidam*, I gainsay, contradict.

Wid, *widj* alludes to *accompanying*, being with f. i. *nin widigema*, I live with him; also, I am married to him; *widigendiwin*, cohabitation, marriage; *nin widjiwa*, I go with him; *widjiwagan*, a companion.

Wikob alludes to *drawing*, pulling f. i. *nin wikobina*, I draw him.

Win alludes to *uncleaness*, f. i. *nin winis*, I am unclean.

Ordinary words and expressions.

John awáshime nibwáka éndashirwad nin kikinoamáganag. Ow masinaigan awáshime apitendagwad endassing nin masinaigan. Kawin nind awisi ge-dodamāmban iw. (I am not the person to do that). Kawin o gashkitossin tchi gimodid (tchi gimodipan). Karwin ki jingenimíssinon; gwaiak ki sagiin. Ki mashkarwis nange eji-mashkawisid (thou art by far not so strong as he is.) Nin pagidina tchi madjad, tchi ojitod iw, tchi widiged. (I give him leave to go away, to make that, to marry.)

To inquire after health.

Bosho (bojo) nidji; anin eji-bimadisiian (or, endiian) nongom? Migwetch, uin mino bimádis (nin mino aia.) Anin eji-bimadisiwad kinidjanissag? Mino aiawag gaie winawa; kawin awiia akosissi. Anin eji-aiad (endigid) kinnisse (kishime)? Anin eji-aiad (eji-bimadisiid) kissaie (kishime)? Mino aia na kiga? Kawin mino aiassi Pangi akosi. Anin enapmed (what is her illness)? Agígoka sa (she has a cold.) O kitchi akosin oshtigwan, o nissigon oshtigwan. Kimishóme (kijishe) akosidog gaie win O gondágan od akosin (he has a sore throat). Nibid nind akosin. Mewija akosiban aw abinodji. Kawin apitchi mewija (no, not very long.) Mewija na kid akosinaban? Ningo anamie-gijigak (a week). Midassogon. Ningo gisiss. Pitchinag nin mikwendan; anin eji-aiad kinoshe? (kisigoss)? thy aunt. Kawin mashi nodjimossi (she is not yet recovered,) keiabi kitchi akosi. Nishkinjigon nind akosinan, kawin dash nikadan nongom nind akosisiian. Nin totohimag (woman speaking) nind akosinag, kawin dash nimisse keiabi od akosissin.

Chippewa conversations.

Nissaie (nishime) eshkan nawatch mino aia. Ninga apitchi mino aia. Nin minwendan iw non-damān. Noss kitchi akosi; sesika gi-akosi tibikong (he fell sick suddenly last night.) Mashkiki na kid aian? Anotch mashkiki wenijishing nind aian. Kid aian na jábosigan (purging medicine), bimide jábosigan (castor oil), jiwitagani-jabosigan (salts), jishigagowesigan (emetic), gwendasseg (camphor)? Akosi aw abinodji; gonima ogejagimiwidog (perhaps it has worms), mojak odjanj o dajikan (it is always occupied with its nose). Ow ogej-

agimi-mashkiki (here is some worm medecine (vermifuge). *Nin jabokáwis* (I have the diarrhoea). *Nin niningishka* (I have the ague). *Nind akoshkadé*. *Nin kakigan nind akosin*.

Of the age.

Anin éndasso-bibónagisiian? *Nin nijtana dasso-bibónagis*. *Anin éndasso-bibonagisid koss?* *Kawin nin kikeuimassi éndasso-bibónagisigwen; jaigwa kitchi anishinábewi* (he is already old). *Oshki bimadisi* (he, she, is young); *abinodjiíwi; oshkinawewi; ininiíwi; ikwewi; akiwesííwi; mindimoiewi; giká, apitchi giká. Neiab abinódjiíwi. Keiabi ki kijjajwis* (active, vigorous) *ano gikaian. Migwetch nind ina Debendjiged keiabi mijid mino bimadisiwin epitisiian* (I thank the Lord that he still gives me good health in my age.) *Epitisiian na kid apitis?* (Art thou of my age,? *Nin nin saskis* (I am the oldest). *Ondáss nind ondadis*. (I am the youngest). *Arwenen sesikisid kinawa naienj* (or *nijiieg*)? (Who is the older of you two?) *Anin éndashiwád kissaieag?* *Anin éndashiwád kimmisseiag* (*kishimeia*)? *Nijiwag nimisseiag, nissiwag dash nishimeia* *ikwesensag. Anin éndasso-bibónagisid sesikisid kissaie* (*kimisse*)?

Anin éndasso-bibónagisid arwashime egáshiid kishime kwiwisens (*ikwesens?*) how old is thy youngest brother, (sister)? *Ki kitchi ginós epitisiian*, (thou art very tall for thy age). *Kawin na Paul arwashime sasikisissi, William dash?* (Is not Paul older then William?) *Kawin, ondass win ondádisi* (No he is younger.) *Anin éndasso-bibónagisigwen arw oshkinígikwe?* *Oshki bimadisi keiabi; anisha dash ginósi*. (but she is tall.) *Gì-nitawigi nitawiss*. (My cousin is adult.) *Kawin mashi nitawigissiwag nishimissag* (my nieces are not yet adult, grown up.) *Kitchi wika awiia nongom nin-gotwak dasso-bibon bimadisi*.

On the hour.

Anin endasso-dibaiganeg (What time is it)? *Ningo dibaiganed, nijo-dibaiganed* (it is one, two o'clock.) *Jaigwa gega ta-waban* (the day-break will soon appear.) *Jaigwa waban. Gisiss bi-mokaam* (the sun is rising). *Ishpigijigad na? Kawin ishpigijigassinon* (It is not late in the morning;) *keiabi kigijebawagad. Anin epitchi-gijigadogwen?* How late may it be (in the day)? *Nawa-kwe na jaigwa? Kawin mashi nāwakwessinon* (it is not yet noon). *Gwaiak nawakwe nongom.* (It is just noon now.) *Ga-ishkwa-nāwakwenig gi-madja. Nisso dibaiganeg ga-ishkwa-nawakweg* (three o'clock in the afternoon). *Ishpigijigad na keiabi?* (Is it early yet, speaking in the afternoon.) *Kawin ishpigijigassinon; jaigwa ani-onagoshi* (it will soon be evening). *Jaigwa onagoshi* (it is evening.) *Tibikābaminagwad* (it is twilight.) *Ishpitibikad na* (is it late in the night)? *Kawin ishpitibikassinon. Nibatibik. Kitchi kashkitibikad* (it is a very dark night.) *Kawin gego nin wabandausin.* (I see nothing.)

Abita-tibikad na jaigwa? Kawin mashi abita-tibikassinon. Anin epita-tibikadogwen? or Anin epitchi tibikadogwen? Midasso-dibaiganed sa ashi bejig (it is eleven o'clock.) *Abita-tibikad gwaiak* (it is just midnight.) *Gi-ishkwa-abita-tibikad nongom* (it is now past mid-night.) *Gi-ishkwā-abita-tibikak nin ga-madja. Ga-ishkwā-abita-tibikak nin gi-madja* (I started after midnight.) *Ga-ishkwa-abita-tibikadinig gi-madja. Waiba na ko kid onishkā kigijeb? Mojaḡ kitchi kigijeb nind onishka; jeba eta kawin waiba nin gi-onishkassi. Onishkān, nishim, jaigwa gi-waban. Ki kitimishk; osam ginwenj ki niba ko. Kawin mashi midasso dibaigan-essinon* (it is not yet ten o'clock.)

Medasso-dibaiganeg na ko kid onishka? Wabam dibaigisisswan; madjishka na? (is it going?) Kawin madjishkassi (it is not going.) Kawin nin gi-ik-wabiowassi (I have not wound it up.) Nongom nin gad-ikwabiowa. Anin iwapi gisiss pengishimod (when does the sun set?) Nengotwasso-dibaiganeg sa pangishimo. (It sets at six o'clock.) Anin iwapi ge-giweieg? Najwasso-dibaiganeg sa gwaiak nin wi-giwemin (we will go home at exactly seven o'clock.) Kitchi onijishi aw dibaigisisswan. Anin dasswabik ga-inaginsod (how much did cost?) Nijtana sa dasswabik gi-inaginso. Gete-aina, kawin oshki aiaawissi, (it is old, it is not new.) Aw dibaigisisswan osam besika; osam kiji-ka; gi-bigoshka (it is broken.) Nanningotinong nagashka (it stops.) Aniniwapi ge-sagaaman minawa? Jangasso-dibaiganeg sa nin ga-sagaam; tchi bwa dash nisso-dibaiganeg nin ga-bi-giwe minawa. Anoktwininiwag midasso-dibaigan (ten hours) anokiwag endasso-gijigadinig. Anin dasso-dibaigan (how many hours) nebaian tcbikakin? Ningotwas so-dibaigan sa nin niba endasso-tibikak.

At meals.

Aniniwapi wassinieeg iko kigijeb? Najwasso-dibaiganeg sa. Mi jaigwa wi-wissiniiang. Oma binamadabin; bi-widabimishin (sit down here by my side.) Wegonen ge-wi-aiaian? Gigo nin gad-amoa (amwa) pangi. Mi aw namégoss (trout), aw dash atikameg (white fish.) Anin nawatch menwenimad? (which dost thou like best?) Atikameg nin wi-amoa nongom. Oshki gigo na? (is it fresh fish?) Kawin; jiwitagani-gigo aw. Geget kitchi onijishi; kitchi minópogosi (it has an excellent taste.) Mami aw pakwejigan (take that bread,) ogow pakwejigansag. Kitchi onijishiawag pakwejigansag (crackers); kitchi minopagosiawag.

Kawin na opinig ki wi-amoassig? Nin gi-mamag sa; nind amoag; nin kitchi minopwag (I like very much) opinig. Geget minopogosiwag kid opinimiwag (your potatoes taste well.) Miskwabo (chocolate) na ki wi-minikwen? Nin wi-minikwen sa. Nin dash, makaté-mashkikiwabo (coffee) nin wi-minikwen Awenen ge-wi-minikwed makate-mashkikiwabo? Nin, nin wi-minikwen pangi. Bidon kid onagans; mi iw (that's enough;) osam nibiwa ki mij (thou givest me too much.) Totoshabo dagonan sisibakwad gaie (take some milk and sugar in it.) Minawa na ki wi-minikwen? Bidon kid onagans (give me thy cup.) Migwetch; mi iw. Anibishabo gaie oma a-temagad; awenen ge-minikwed? Migwetch, kawin nin, nin wi-minikwessin. Kin dash, nidji? Pangin nin wi-minikwen, pangi go. Kitchi mashkawágami (is strong) ow anibishabo. Nin minwendan meshkawágamig anibishabo (I like strong tea). Kawin nin minwendansin (I don't like it;) awashime nin minwendan tchi jagwágamig. Kawin mashi totoshabo-bimide (butter) kid odapinunsin: kawin na wika ki midjissin? Nin midjin sa ko; pangin nin wi-mamon. Kitchi pepangi ki wissin.

Migwetch, eniwek nibiwa nin gi-wissin (I have eaten considerably.) Nin wi-madja dash nongom; nin wi-anokí; nibiwa anokiwín nind aian nongom.

On the weather.

Anin eji-gijigak? (how is the weather?) Mino gijigad na? Matchi gijigad na? Mino gijigad sa (it is fine weather). Matchi gijigad sa. Niskadad, kitchi niskadad, (the weather is bad very bad.) Anakwad; mijakwad (it is cloudy; the sun shines) Agáwa gijigad kabegijig (it is dark, gloomy weather all day.) Awan (it is foggy) kawin gisiss bi-nāgosissi. Nódin, kitchi nodin.

Geget gotamigwad (it is a dreadful time indeed,) *Apitchi kitchi nodin*. *Takássin* (the wind blows cold) *Gwekánimad* (the wind turned, shifted.) *Ta-gímirwan nongom, nind inendam*. *Mi geget ejinagwak*. *Azwanibíssa* (it drizzles); *gímirwan; sességuan* (it hails.) *Gímirwan na?* *Kawin na gímirwansjon?* *Gímirwanóban api ba-madjaiān; kawin dash nongom gímirwansiuon*. *Minawa gímirwan* (it rains again) *Kitchi gímirwan*. *Agáwa gímirwan* (it rains a little.) *Nin nissábāwe, nin kitchi nissabāwe* (I am all wet). *Kawin na kin, ki nissábāwessi?* *Mi go gaie nin* (I, too,) *kawin sa gego agawáteon* (umbrella) *nind aiansin*. *Ki gotan na iw tchi nissábāweian?* *E, nin gotāu sa; nind ākos iko nessábarweiānin*. *Kissina, kissinamagad*. *Kitchi kissina*. *Apitchi geget kissina*. *Nin gikadj* (I am cold); *nin kitchi gikadj*. *Nin gawádj* (I am freezing.) *Nin takwakin-indjīwadj* (my hands (fingers) are benumbed with cold.) *Pindigen, bi-awason; ishkotewan oma* (there is a fire here.) *Sogipo, sogipómagad*. *Mumangadépo* (it snows thick).

Sāgaigan, sibi, gashkadin. *Sāgaigan gi-kitchi-gashkadin*. *Nongom gi-ishkwa-nawakweg nin wi-joshkwadae* (skate.) *Geget kitchi onijishinon nin joshkwādaaganan* (my skates) *Jaigwa abawa*. *Jakágoniga* (the snow is soft;) *gon ningiso*. *Jaigwa kijate*. *Geget kijate! Kitchi kijate*. *Nind abwés*. *Agawateg ijada* (let us go into the shade.) *Ta-kitchi-gímirwan, osam kijate*. *Kitchi ānakwad*. *Kitchi ānakwad*. *Kitchi wassamowag animikig*. *Animikiwan; noudagosiwag animikig*. *Geget kitchi animiki!* (what a clap of thunder). *Pashkakwaa-mog!* *Ki gossag na animikig?* *E, nange*. *Nibiwa bemadisiđig o gossāwan animikin*. *Kawin nin wika nin gossassig*. *Kego segisiken; jaigwa ishkwa-niskádad* (the storm is already over.) *Eshkam*

míjakwad. Nin wabandan nagwéiab (rainbow). Mi wendji-kikéndaming tchi mino gijigak. Kitchi minwendagwad gi-gímiwang; osām jaigwa bibiné-kamigadeban (was dry) aki; nongom dash weweni ta-nítáwiginon kitigánan. Ajishkika (is muddy) nongom gi-gímiwang. Sanagad bimosséng (it is bad walking).

Conversation at dinner.

Jaigwa nawakwe; bi-pindigen, ki ga-wissinimin. Bi-namádabin oma apábirwining. Minawa bejig tessinágan atoioḡ oma. Wiiāss oma atemagad. Pijiki-wiiāss (beef), pijikinsi-wiiāss (veal), kokoshi-wi-wiiāss (pork), wawashkeshiwi-wiiāss (venison), moko-wiiāss (bear-meat). Kin igo mamon minik menwendaman. Kawin ki wissinissi, kid akos na? Kawin nind akosissi, nibiwa nin wissin. Opinig aia wag, tchiss (turnips) gaie oma ate. Wegonen nawatch menwendaman? Tchiss nin wi-mamon. Ji-witagan bidoioḡ gawissagang (pepper) gaie; kawin ki gi-atossinawa adópówining. Minawa wiiāss mamon. Mandan kokoshiwi-wiiāss kitchi minópogwad (tastes good), nin gi-midjin pangi. Iw wawashkeshiwi-wiiāss memindage (very) minópogwad, weweni gaie gijidemagad (it is boiled well). Nibiwa wawashkeshiwan na o gi-nissāwan anishinābeg nongom biboninig? Geḡet kitchi nibiwa; bejig oshkinawe nomaia nijwasswi o gi-nissan wawashkeshiwan. Wawashkeshiwi wiiāss memindage (very) minópogwad; awashime nin minwendan, kakina dash anind wiiāss (than any other meat). Wābosog na batainowag oma? Kitchi batainowag (they are very numerous), kitchi wawingesiwag dash anishinabeg (are skillful) dassonawad (in trapping them). Pangi nin wi-anwa aw wabos. Binewag (partridges) na gaie aia wag oma? Aia wag sa, naningim nind anwaninig. Nibing (in summer) dash omimig (pigeons) ta-osaminowag

oma (there will be very many). *Ki ga-minikwemin gaie wissiniang. Minikweda, nibi dash ki ga-minikwerwin, kawin win jominabo (wine). Ka-kina mamawi ki gi-mamowin minikwessi-masinai-gansan (total-abstinence-pledge) ki wi-ganawendamin dash. Nin win ged-ako-binadisiiān nin wi-ganawéndān weweni; mi go gaie nin (I, too,) Mishiniinag gaie oma aiawag, ka na ki da-anwassig? Nin da-anwag sa. Bejigominag, nijominag, nissoming (1. 2. 3.) mishiniinag nin gi-anwag. Odeiminan (strawberries) gaie midjin, kichi batainadon nongom oma geget. Miskwiminag (raspberries) gaie ta-batainowag nāgotch. Pangi nin wi-anwag miskwiminag. Keiābi na ki wi-aiawag? Kawin, migwetch! pangi pashkimiinassigan pakwejigan (pie) nin wi-anwa. Weweni nin ginawakwe-wissin. Mi go gaie nin.*

Concerning the Chippewa language.

Apegish weweni kikendamān wi-Otchipwémoiān. Kitchi sánagad Otchipwémowin (Chippewa language); pangi nin gashkiton wi-Otchipwémoiān. Waiba nawatch weweni ki gad-Otchipwem (speak Chippewa) kishpin wikwatchitoian. Nind ano wikwatchiton (although I try) āpitchi kawéssa dash nin gashhitossin. Wika ganabatch nin ga-gashkiton weweni tchi Otchipwémoiān. Nin gad-Otchipwem mo jag genoninānin (whenever I speak to thee) kishpin minwendaman. Migwetch nidji, mi ge-dodaman (do so), mi dash geget waiba nawatch tchi kikendamān. Bēka nawatch gigiton, niłji (speak more slowly), osām ki dadātabi (thou art too quick), kawin ganage abita ki nissitotossinon ekkitoian. Anin ow ejinikadamowad anishinābeg? (How do Indians call that?) Ijinikade ow. Ow dash, anin ejinikadeg? Mi ejinikadeg. Nin gad-ojibianan iniw ikkitowinan; nin wi-ojibianan, mi ma gaie ge-ondji-kikendamān Otchipwémowin. Ka-

win na awiia kid aiāwassi ge-kikinóamokiban (to teach thee) *mojag?* *Kawin mashi awiia nind aiāwassi, nin gad-anóna dash awiia ge-kikinóamawid* (to teach me) *weweni. Kin ki gad-anonin, kishpin wi-kikinoamazwian, endasso-gijigak dash ki ga-bi-kikinoamaw. E, ki nakomin sa* (I promise thee), *endasso-gijigak ki ga-bi-kikinóamon. Wabang ki ga-mādjítámin. Nin da-kitchi-minwendam, waiba tchi kikendamān weweni tchi Otchipwémoiān, mi sa gwaiak tchi wi-gagíkimagwa* (that I may preach well) *anishinābeg. Kí nissitotaw* (dost thou understand me) *ina kakina minik ekkitoiān genóninánin?* (when I am speaking to thee?) *Enange ka ki nissitoton weweni* (I understand thee well.) *Kakina na anishinābeg ki nissitotawag? Kawin kakina nin nissitotawassig; bebejig eta* (some of them) *nin nissitotawag; anind dash osām da-dátawag genójiwadjin* (when they speak to me) *kawin dash nin kikenimassig ekkitowagwen. Kishpin dash ganónidiwad* (when they speak together) *ki nissitotawag na weweni? Kishpin ganónidiwad, kawin gwetch nin nissitotawassig; awashime nin nissitotawag ganójiwad* (when they speak to me.) *Waiaba nawátch ki ga-kikendan; aiángwamisín* (endeavor) *kego jágwénimoken* (dont be disheartened). *Kawin nin jagwénimossi, kawin gaie nin wi-anijitansi.*

On travelling by land in winter.

Anin iwapi ge-madjaiang? Jaigwa waiba ki ga-mādjámin; ojítān (get ready.) *Nind ojita, nind apitchita* (I am busy getting ready) *Ki gi-gijig na nind āgimag?* (my snow shoes). *Kawin mashi gijiassiwag kid āgimag; anawí nin gi-wāginag* (made the frame for them) *kawin dash mashi ashkimāsossiwag* (not laced). *Awenen dash gedashkimānad* (lace them)? *Nin widigemagan o*

gad-ashkimānan wābang. Nin makisinin na gi-gijitchigadewan? E, o gi-ojitonan sa nimisse; nin-gotwewan (one pair), nijwewan, nisswewan, niwewan o gi-cjitonan. Ajiganan (stocking, nips) gaie nin gi-bidonan, ningotwéwan etc, ged-aioian (use). Nin mindjikāwanag (mittens). dash? Ishte! Nin gi-wanikenag (I forgot them). Nin wi-nānag. Gi-ishkwa-anamie-gijigak sa ki ga-mādjāmin. Wagonen dash ged-ani-nawāpoiang (what provisions shall we take along for our voyage?) Kokosh, pakwejigan gaie ki ga-nawapomin, wiiass gaie ki ga-nawāpomin (take along on our voyage). Gisi-so na aw kokosh, pakwejigan gaie? gijide na wii-ass? Kawin mashi; awasswābang nimisse o ga-gi-sisswan (boil) kokoshan, pakwejiganan gaie; wii-ass gaie o gisissan. Ambe, mādjada; nin wi-takobidon (tie) nin bimiwanān (pack). Ataia! kitchi kosigwan nin bimiwanān. Ki mādjidon (carry) na kakina go wa-aioiang? Mi go kakina, nind inendam; akikons (a little kettle,) onāgansan, moko-mānan wagakwadons. Kawin na gego ki wanikes-sin? Ishkotensan (Sakaishkota-wazwan) (matches) na gaie kid aianan? E, atewan, mādjada.

Osām ki kijikamin. Osam, ki besikamin. Kawin gwaiak kid ani-ijassimin (we don't go in the right direction;) wedi goshá! Ishte! geget! gega nin gi-wanishin, Beka! (stop!) nin wi-minikwen nibi oma. Nin kitchi gishkábāgwe; osām nind abwes (sweat). Kego osām nibiwa nibi minikwēken, kego gaie gon amwāken (don't eat snow), goni-ma waiba ki gad-aiekos. Mikanāwan (is there a road, trail) na mojang ejaiang (where we are going?) Anarwi mikanāwan; agāwa (scarcely) dāsh nagwad; osam gi-sógipo nomaiia. Anin? Kid aiekos na? Kawin mashi nind aiekosissi, nin mino bimossé. Mino bimosséwinagad (there is good walking) oma, onijishin, jibeiamagad (there is no

underwood) *Oma dash kitchi sasaga* (there is much underwood); *geget sanagad bimosseng*; *jakā-gonaga* (the snow is soft); *ishpāgonaga* (the snow is deep.) *Kawin oma mikanāwansinon* (there is no trail here); *ki ga-wanishinimin. Mi jaigwa gi-wanishinang. Geget sanagad. Beka! Nin ga-nandonean* (look for) *mikana. Mi oma! Ondass!* (come here!)

Jaigwa nawakwe; nakawe wissinida. Haw! Nin ga-bodawe; anibishabo nin gad-ojitoimin. Nawatch nind aiekos; (at the same time, also) *nind akosin bejig nikad. Kawin ginwenj ki ga bimossessimin; jaigwa ani-onagoshi* (evening is approaching). *Anindi ge-gabeshiiang!* (where shall we camp?) *Kawin ningotchi onijishinsinon. Oma gabéshida; onijishin oma. Geget gonika, ishpāgonaga; kitchi nibiwa gon nin ga-webina tchi ojitoiān gabeshiwin. Jingobig nin wi-mamag* (I will take spruce boughs), *nin wi-bokobinag; nibiwa nin wi-mamag, weweni tchi apishimonikeiān* (to make a good bed). *Nibiwa manissen, nidji, ta-kissinamagad ganabatch tibikad* (the night will perhaps be cold); *ta-kissintibikad. Mi iw ge-debisseg missin* (that's enough wood). *Bódawéda* (let us make fire); *tchi-bákwe*; (let us cook) *wissinida. Agódon* (hang up) *nin makisinin, nind ajiganan gaie tchi bāteg* (to dry). *Gawishimoda, jaigwa ishpitibikad* (the night is advanced). *Ambe! Onishkáda; jaigwa gega ta-wāban.*

Weweni gi-batewan nin makisinin, nind ajiganan gaie. Mādjada. Wāssa na keiabi ejaiang? (Is it yet far where we are going?) *Keiabi nijing ki gad-ani-nibāmin, mi sa, nongom onágoshig, wābang gaie; awasswābang dash ki ga-dagwāshinimin* (we will arrive). *Weweni ki bimossemin kabe-gijig. Jaigwa gega ta-pangishimo gisiss* (sun will

set). *Wassa nongom ki gi-dagwishinimin* (we have come far today.) *Weweni minawa ojitoda gabeshiwin* (camp). *Onishkáda, mādjada; kishpin āpitchi kijikaiang*, (if we walk very fast) *nongom onágoshig ki ga-wabandāmin wakaigan ejaiang* (the house we are going to). *Nin da-kitchi-minwendam tchi oditamān* (to reach) *wākaigan nongom*. *Jaigwa beshowad wakaigan; keiabi nijo dibaigan*. *Mi wedi wākaigan* (there is the house). *Nin kitchi minwendam*.

Traveling by water in summer.

Aniniwapi ge-bosiiang, nidji? Endogwen (I don't know). *Wika ganabatch nin, nin ga bos; kawin nind otchimānissi. Ki wi-ojiton na dash ki tchimān? Geget, waiba nin wi-ojiton. Atemagad wigwass* (birch-bark); *wābang dash nin wi-passai-ge* (cut and split cedar wood to make a canoe). *Ki wawinges* (skilful) *nidji, tchimānikeian. Me-wija* (long time) *eko-tchimānikeiān* (since I make canoes). *Endasso-nibin* (every summer) *nij, niss-wi gaie nind ojitonan tchimānan. Gaie nin, nidji, ojitamawishikan* (please make for me) *tchimān; weweni ki ga-dibaamon. Nin gad-ojiton sa; apitchi weweni nin wi-ojiton; gwanatch* (nice) *wigwass nind aian* (I have). *Waiba ojitoKAN* (please make it soon) *nidji; mi iw ged-aioiān nongom nibing* (this summer) *Wassa nin wi-ija; ginwenj nin gad-inend*. (I will absent long.) *Geget waiba nin gad-ojiton. Ki bi-wabamin tchimānikeian; eget ki wawinges. Anin, nidji! jaigwa na gi-gijitchigade nin tchiman? Anawi kakina gi-gijitchigade, kawin dash mashi pigikadessinon* (there is no pitch yet on it). *Wābang nin wi-pigikadan* (I will pitch it tomorrow.) *Mi ow ki tchimān; ki minwendam ina? E, nin minwendam; onijishin sa; songanodog* (I suppose it is strong). *Ow ki*

dibaamadgowin. (here is thy payment). *Migwetch*, *nidji*, *weweni ki dibaamaw*. *Awasswābang nin gabos*, *kishpin anwāting*, (if it is calm.) *Nisswi anishinābeg nin wi-anónag*; *bejig ta-odake* (will steer), *nij dash ta-tchimewag* (will paddle). *Kin, Paul, nitam* (first) *ki gagwedjimin, ki wi-anónigos na?* (wilt thou be hired?) *Ginwenj nin gad-inend*; *nijo gisiss gánabátch*. *Ki nakomin* (I promise thee) *ki gad-adawaamin sa* (I will embark with thee.) *Minawa dash, Paul, nij ininiwag nandawabam* (hunt for) *ged-adawaaminangwa* (to embark with us). *Nin gi-mikawag* (I have found) *nij oshkinaweg*. *Nita-tchimewag na?* (are they good padlers?) *Apitchi sa*. *Kawin na nawatch da-onijishinsinon tchi ajeboiciang?* (to row). *Geget da-onijishin*; *awashine sa kijikam* (one goes) *ajeboieng iw dash tchimeng* (one goes faster rowing than padling). *Nin gad-ajitonan nijwatig* (two) *ajeboianakan* (oars;) *abwi dash* (paddle) *nind aian*. *Haw! Haw! kwirwisensidog! bosida! Kitchi anwātin* (it is very calm). *Bositoiog kakina*. *Mi mandan ki nawapoāninān* (our provisions); *wāgākwad gaie bositoiog, owāganan, ki nibaganinanin gaie kakina go* (every thing). *Mi kakina gi-bositchigadeg* (all is now put aboard). *Kawin mashi kakina bositchigadessinon*; *mi ow papagiwaianegamig* (tent); *bositoiog*. *Bidon, nidji John, oma aton* (put it here). *Kitchi anwātin eget*; *weweni ajeboiciog, kwirwisensidog! Eshkam nodin* (there is more and more wind); *minwanimad* (the wind is fair); *ki ga-bimáshimin*. *Patákinig ningássimónak* (put up the mast) *ombākobidjigeg* (hoist the sail). *Ataia! Geget ki kijiiashimin* (we are sailing very fast.) *Weweni odaken* (steer) *Paul*; *ganawendan tchimān*. *Eshkam kitchi nodin*; *eshkan gaie mamangáshka* (the sea runs higher and higher). *Bosiwag tigowag* (waves come in). *Jai-*

gwa gwekanımad (the wind shifted) *Binākonıgeg* (take down the sail). *Ta-kitchi-sanagad; ojimoda* (let us save ourselves) *Sibi na dago besho?* (is there any river near?) *Wedi kitchi sibi; mi wedi ged-ininijımoıang* (we will fly there). *Mi wedi, Paul, ged-inikweaman* (steer for that place). *Geget gwanıach sibi; nin minwendam oma aıaıang* (I am glad that we are here). *Eshkam kitchi no-din; nāwıch ondin* (it blows from the lake). *Kı-tchı gotāmıgıwad! Na, ejınakwak kıchıgami!* (see how the lake looks!) *Gınwenj ganabatch nāwıch ta-ondin; gınwenj ki ga-gınıssınagomın* (we will be long wind bound) *oma. Patakıdoıog* (put up the tent) *papagıwaıanegamıg, kwıwısensıdog; ta-gımıwan; kitchi anakwad. Pındıgadoıog oma* (bring in here) *kakına kıl aımınanın* (our things;) *ta kitchi-nıskadad. Tchimān gaie nopımıng nawatch atoıog, tchı wébassınog* (lest the wind carry it off.) *Jaıgwa nıjogon ki gınıssınagomın* (we are wind bound) *oma; wābang ganabatch ki ga-bosımın. Kitchi kıgıjeb ki ga-bosımın, kışpın anwāting. Goshkosııog* (wake up!) *kwıwısensıdog! onıshkág; anwatın, ki ga-bósımın. Tchimāman nıjōnag* (two) *nınd wabandānan wedi. I-jada, awı-wābamadānıg wedi bemıshkádjıg. Bojo! Bojo! Anındı wendjıbaıeg?* (Where do you come from?) *Bawıting sa; kınawa dash? Wıkwedong nınd ondjıbamın. Anın enakāmıgak Bawıting? Kawın nıngot. Nıj abınodjııag gı-nıbowag nomıaıa*

Nın bakademın nınawınd. Paul asham kokoshan pakwejıganın gaie (Paul, give them pork and flour). *O, mıgwetch! Mıgwetch! Geget nın gamıno-wıssımının. Nın manépwamın* (have no tobacco) *gaie nınawınd. Ow assema* (here is tobacco.) *O, wendjıta!* (that's right!) *geget ki debımın.* (you make us happy indeed.) *Bojo! bojo! madjag! madjag!* (Good day! farewell! farewell!)

Gabada, kwíwisensidog; jaigwa ani-ouágoshi. Ke-go wedi gabassida; osām assinika. Oma gabada, mitawanga oma (it is sandy here). Geget gwa-natch gabéwin (this is indeed a fine landing place.) Kishpin anwāting wābang, gouma gaie minwanimak, mi wābāng tchi de-mijagáiang (arrive) odenang. Bosida; minwanimad; ki jawenda-gosimin (lucky). Kí kitchi kijiashimin (sail fast) minawa. Eshkam mamangashka (the sea runs higher and higher). Nind ākos, nin manjidee (I am sea-sick); mi mojug endiān, kishpin mamangashkag. Geget sanagad iw manjideewin; apegish waiba mijagáiang. Waiaba ki ga-mijagámin (we will soon arrive); mi wedi odena ejaiang (there is the village, to which we are going.) Geget nin minwendam.” (So far Baraga’s conversations).

In a store.

Bojo, nindangwe; anindi ejaiān? Atawewigamigong nind ija. Kid inendam na tchi widjirwian? E, nange; gaie nin, nind inendanaban atawewigamigong wi-ijaiān. Ambéssano ijada! Taga! Nin gi-waniken nin jonīia mashkimodens; wewib nin ga-nadin, bekish gaie nin wi-andjikwanaie, Non-gom nind ojita.

Anin enakámigak, nindangwe? Onijishin enákamigak. Nomaia gi-baba-giosse nin nabem, nisswi dash wawáshkeshiwan o gi-nissan. Eniwek nibiwa wiāss nind aiamin nongom ge-midniāng. Minawa ow ki windamon: bejig Kitchi Mokomanan o gi-anouigon nin nabem kabe-nibin tchi anokid iniw o kitiganining, Anin miwik eji-debaamagod ki widigemagan? Bejigwabik sa od iji-dibaamagon Kitchi Mokomanan endasso-gijig, minawa gaie nissing od ashamigon endasso-gijigadinig.

Jaigwa kid oditamin atawewigamig. Ganabatch abidog atawewinini, pakakossin ishkwardem, pindigeda, Bojo, John, bojo Marie. Nindangwe nin gaie, nin wi-gishpinadomin anotch gego, kishpin eniwek wenipanak kid aiiman. Kawin osam sana-gassinon nind aiiman. Wegonen wa-aiaian? (aiiman?) Ningotwewan makisinin nin wi-aianan? Oow! Anin minik enagindag onow makisinin? Nijwabik ashi abita. Osam agassawan; nir mamangiside; wabandaishin bekánakin; oow! Bisikan gonima minokamagadodogenan, Geget minokamagadon. Anin minik enagindag? Nijwabik ashi ningotwasson-joniins (\$2.75) Nin ga-mamónan. Abinodji-wiwakwan kid aian? Oow! Nindaniss, bisikan ow wiwakwan; minokamagad na? Kawin minokamagassinon, osam mitcha. Oow bekának nawatch egassag. Mi iw menokamagak, kawin dash sasaga-wiwakwan, nindawatch bekának nawatch sesagak wabandaishin! Wedi agode bejig sasaga-wiwakwan. Geget minokamagad. Anin minik wa-inagindamawian iw wiwakwan? Bejigwabik eta ashi abita ki wi-inagindamon. Nin ga-mamon; weweni ta-wiweginigade masinaiganing. Waaw ionia ki dibaamagowin.

Kin dash, Jennie, anin wa-aiaian? Bebinesid pakwejigan nin wi-aiaia (ningotoshkin.) Onijishi na aw pakwejigan? Geget kitchi onijishi wendisi gaie. Anin minik epitendagosid? Nijwabik mi epitendagosid ningotoshkin. Nin ga-mama. Nin wi-aiaia gaie nijtana dasso-dibabishkodjigan kokosh, minawa ashi nano-dibabishkodjigan kokosh-bimide, jiwitagan sissibakwad gaie nin wi-aian memidassodibabishkodjigan. Anin minik epitendagwak kakina memoiān? Nunwabik inagindemagad. Wabang kigijeb ki ga-bi-ajenamon; kawin nongom nind ojóniamissi. Mano, mamon kakina, wabang dash weweni bi-ajenamawishin. Ambe madjada. Osam ki

kijika, nindangwe, mano nindawatch besikada; eniwek nin kosigowane.

Bojo, Thomal bojo, John! Anindi wendjibaian? Endaiān gwaiak nind ondjiba. Namadabin oma! Migwetch; nin wewibis; mino gijigad; nin wi-giosse. Wabandaishin anind pashkisiganan. Oow! Anin minik enagindegwen ow bejig pashkisigan? Ashi nanwabik inagindemagad ow pashkisigan. Osam nibiwa kid agindamaw, kawin gwetch nind ojonii-amissi; midasswabik ki wi-dibaamon ashi nisswabik. Mano mamon, dibaamawishin dash ashi niwabik. Ate na anotch pashkisigewin? Ate sa, mi sa makate, anwin, anwinsan gaie. Nin ga-mamon midasso-dibābishkodjigan anwin, nano-dibābishkodjigan anwinsan, gaie nio-dibabishkodjigan makate. Anin minik enagindeg? Midasswabik ashi nijwasswabik, mi minik. Kid aian na iw pashkwégino-gibodiégwasson gaie pashkwegino-babissikawagan? Nind aianan sa. Anin minik epitendagwak onow? Midasswabik ashi jangasswabik. Osam sanagagindewan; mano kawin nin ga-mamossinan. Waaw ki joniiam. Bojo! bojo! madjan! madjan!

Kin dash, Johnny, wegonen wa-aiaian? Bejigominag mishimin nin wi-aiawa; oow bejig osawabikons. Kin dash, Jennie? Assabab nin nin wi-aian gaie midasswi jaboniganan. Anin minik enagindeg kakina iw? Nij joniansag. Nin dash ningotwewan ajiganan nin wi-aian. Ashi nanan osawabikonsan inagindewan. Kin dash, Henry, wegonen iw nendawendaman? Ningotwewan mitigwakisinin nin wi-aianan. Oow. Songanon na? Geget songanon, onijishin iw pashkwegin. Nin wi-gosikanan. Nin mamangiside; mino kamagadon. Anin enagindeg? Niwabik.

On a sick call.

Awenen idog ɔa-papagakwaigegwen? Nin wi-pakakonan ishkwandem. Nosse, bejig inini kitchi akosi; ki nandawcnimig. Nin gi-g dash tchi bi-windamonan. Kid inenimig ki pagossenimig gaie tchi awi-wabamad. Awenen dash aw aiakosid? Mi sa nidjikiwe, Nanogijig. Anin enapined? Kitchi jag-wiwi; mewija akosi; ossossodamwapine. Anindi endawad Nanogijig? Nagwassa nopiming mi ima endawad. Ki wi ani-widjiwin, nosse, tchi kikinoamonan mikana. Ki nanisanenima na aiakosid? Gaget, nosse, nin kitchi nanisanenima, ta-nonde-nibodog bwa onagoshig. Kejidine nin gad ijanan aw aiakosid. Tchi bwa madjaiang dash, nin wi-pindige anamiewigamigong tchi mamoiān kitchitwa Eukaristiwin gaie iw anamie-bimide gaie dash anótch bakān goego ged-aioiān; biishin oma.

Nongom nin gijita; ambe madjada. Niganin, ningwiss, tchi kikinóamawiiān mikana. Dadatabida nawatch tchi gessikawag aiakosid. Osam ki kijika; weweni bimosseda, kego dash bimibatossida. Nind akiwesiw; kawin keiabi nin nita-bimossessi, mano nosse, nin ga-takonan ki mashkimodens. Mano, mano, nin, nin gad-ani-takonan; kitchi nangan. Kin dash agawateon ani-takonan; ganabatch ta-gimiwanodog. Kego dash nibiwa gaganonidissida ani-bimosseiang; anamide anamiada tchi gessikawag aiakosid bwa ishkwabimadisiw weweni tchi odapi-nang kitchitwa Jawendagosiwinan.

Ninidjaniss, nawatch besikada; nind aiékos; mano atchina oma namadabida tchi anwebiiang. Pasigwida, minawa dash weweni bimosseda; nind ishkwaiékos nongom; ambé nawatch wewib bimosseda waiba tchi dagwishinang ejaiang.

Inashké sibi! Anin ejinikadeg iw sibi? Batotigweiag sibi mi ejinikadeg. Ate na ajogan? Ka ge-

go ajogan. Wedi dash aiamagad nin tchiman; weweni ki gad-ajawaonin. Kego segisiken; nin nita-tchime; bosikan tchimaning nosse, nassawaii dash namadabikan; kego anibesseken; gwaiak namadabin; kego segisiken; kawin ki ga-pangishinsi nibikang. Mi jaigwa agaming. Wedi gabada, kawin oma, osam assinika, wedi onijishin gabewin. Ningwiss, nin wi-pasigwi; mindjiminan tchiman-Nongom weweni nin gi-gaba. Beka, nosse, nopiming nin wi-aton tchiman; mi gwaiak.

Minawa wewibitada. Kid onsabandan na wakai-gan ejaiang? Kawin mashi; awassadjiw mi wedi endawad Nanogijig. Ogidákiwemo mikana. Nongom ogidaki kid aiamin; mi wedi Nanogijig endawad.

Niganibaton, ningwiss! Mekatewikwanaie gega dagwishin, ki gad-inag endawad eiadjig; mi wedi jaigwa badássamossed. Marie, wewib tchigataigen, binitchigen; Bojo, nossinan, bojo! Ki pagossenimigo tchi anamietawiiang. Marie, bidon adopowinens wagidyaii dash aton adopowinigin, gonima banak nibagunigin. Minawa aton pangi banagamig nibi emikwanens gaie; bidon gaie anamiéwabo tchibai-atig gaie. Sakaan amo-binide wassakwanéndjigan. Mi iw. Nongom mano ta-sagaamog wenibik pindig eiadjig tchi webiniged dash aiakosid. Ambé, bi-pindigeiog kakina minik endashiieg, otchitchingwanitag dash, weweni gaie anamiag megwa dajikawag aw aiakosid, kin dash Marie ki ga-widokas api anamietawag ki nabem.

Ningwiss, anin eji-aiaian? Nosse, nin kitchi akos, agawa nin bimadis, ki nanundomin dash tchi mijian kitchitwa Eukaristiwin, tchi anamie-nominii-an gaie. Ki gashkiton na tchi gondaman kitchitwa Ostiwin? Nin gashkiton sa. Ki gi-jishigagówe na? Mewija, nosse, nin gi-jishigagówe, nongom gijigak dash kawin nin gi-jishigogowéssi, kawin gaie

nin manjideessi. Táwanin, ningwiss, sagidenaniwénin; mi gwaiak; gondan kitchitwa Ostiwin; Nosse, bate nin denaniw; mamon iw nibi gondan weweni. Mi iw, nosse, weweni nin gi-gondan kitchitwa Ostiwin. Weweni anamietaw Jesus ga-pindigeshkok kideing.

Marie, (gagitchi) gisikamaw ki widigemagan (od ajiganan.) Pangi wawinisida, nosse; mano wewib nin ga-kisibigisidena. Mi gwaiak; mi iw.

Ninidjaniss, mami tchibaiatig kinindjing, mind-jimin weweni, ganawabam dash debendjiged egodjing tchibaiatigong Pagossénim Kijé-Manito tchi webinamok kakina ki batádowinan gaie batádowi-nensan, gaie tchi wewib odápinik gijigong, kishpin enéniminogwen mano tchi niboian. Mi wa-ijitchigeián, nosse.

Nongom nin gi-ishkwata. Migwetch iji Debendjiged gi-jawenimik gi-wabamad mekatewikwanaie. Jajibendan; odapinamaw Kije-Manito onindjing minik keiabi ged-ani-kotagitoian. Kishpin dash ginwenj keiabi bimádisiwanen, aiapi ki ga-bi-wabamin tchi webinigeinān tchi mininān gaie kitchitwa Jawendagosiwin. Bojo, bojo, nosse, madian! madjan!

Conversations with different persons.

Bojo, nosse! Nin wi-nasikawawa mekatewikwanaie. Geget onijishin, nikaniss, wa-ijitchigeian. Ki ga-pakakonamon ishk wandem anamiéwigamigong. Ambé, bi-pindigen, wedi dash awi-otchitchingwanitán, anamian, nanágatawénindison gaie. Nosse, nin gijita, ki wi-nasikon nongom. Mi gwaiak; pindigen endaji-webinigeng. Kego segisiken; weweni dibádodan kakina ki batadowinan; kego kadoken ganage bejig. Osam ki dadátabi, ningwiss; beka go gigiton, weweni tchi nissitótonan. Mig-

wetch iji Kije-Manito gi-jawenimik tchi mino we-
binigeian. Enigokodeeian anwenindison, gi-nishki-
ad kejewadisid Koss gijigong ebid ga-mino-dodok
apine mojug binish nongom, ga-migiwed tibinawe
Ogwissen baiejigonidjin tchi nibotok tchibaiatigong.
Mi aw ga-nishkiad, ga-matchi-dodawad, ga-kitchi-
kashkendamiad gaie. Bekish mashkawendan tchi
wi-kitchi-andji-bimodisiian. Weweni gaie ijitchigen
kotagiidisowin ga-mininan nongom. Waiba bi-we-
binigen minawa. Mi wa-ijitchigeian, nosse.

Nosse, ki bi-ganonin ondji aw ninidjaniss. Geget
kawin mino aiassi; otchipinigo naningotinong, kitchi
naningim mawi; aiapi akoshkade, mojug o daji-
kan odjanj; kawin weweni nibassi. Makija ogeja-
gimidog kinidjaniss; mij ogejagimi-mashkiki, ma-
kija o ga-minokagon. Kego pagidinaken tchi bi-
mossed nibikang kema gaie gonikang. Kishpin
dash wi-mino-aiassig, awi-nandom wewingésid
mashkikiwininini, ged-iji-kikinoamok dash mi
weweni ge-iji-dodawad kinidjaniss.

Nosse, eget nin kitimagis, nin bakade, ninidja-
nissag gaie bakadewag. Ka gego anokiwin, kawin
awiiu joniiu, kawin gaie gego nin wi-awiigossi
atawewinini; osam nibiwa jaigwa ki masinaamaw,
nind ig. Geget, nikaniss, ki kitimagenimin. Anawi
kawin gaie nin, nind ojoniiamissi; ki wi-jaweni-
min dash eji-gashkitoiän. Wabang kigijeb bi-anokit-
awishin; ki minin dash ow masinaigan ged-awi-wa-
bandaad atawewinini. Ki ga-minig dash kokoshan,
pakwejiganan, wiass, anibish, sisibakwad gaie.
Migwetch, nosse, kitchi migwetch gi-jawenimiiän.
Wabang kigijeb weweni ki ga-bi-anokiton.

Nosse, ki bi-windamon ejwebisid nin widigemagan.
Geget matchi ininiwi; kawin wi-anokissi; wawika
go anoki, kishpin dash gego geshkitodjin anokid, ka-
kina o banadjiton, o minikwadan, kawin ganage be-

jigwabik osawabikons nin minigossi; pabige kitchi nishkadisi pangi anwenimag, pakitean adopowin, o bigwaan onaganan, gaie nin pakiteogonan, nin nindjanissan gaie. Nomaia giweban ishpitibi-kadinig kitchi giwashkwebid, mi dash ga-iji-pakiteod, ga-iji-sagidjiwebinid endaiāng; kabe-tibik ag-watching nin gi-aia, nin gi-kitchi-gikadj dash; nind ossossodam, miskwi gaie nin webinan (sikwadan) naningotinong. Nindaniss, geget ki kitimāgenimin. Weweni nin ga-ondji-ganona ki nabem. Nongom dash weweni giwen, bisan dash anokin endaian. Kego nishkadji-nakwetawaken ki widigemagan, gego inik. Gaganódamaw dash naningim Kije-Maniton tchi minigod andjideewin, andji-iji-webisiwin gaie. Mino ganøj gaie tchi bi-nasikawid, nin ga-mino-ganona dash tchi bonitod o matchi minikwewin.

Bojo, nosse, nin minwendam wabaminan. Geget kitchi sanagad ejiwebisiāng endaiāng. Nin widigemagan kawin mino ikwewissi. Kawin bisan aias-si endaiāng; kabe-gijig baba-ija, baba-matchi dajinged. Kitchi matchi ijiwebisi, dajingeshki, kiti-mishki gaie. Kawin weweni o ganawenimassin onidjanissan. Babá-odáminowag megrwa anamiang, kawin ijassiwag anamiang, kawin gaie kikinoamading. Gego inagwa niniđjanissag; anwenimagwa, bashanjewagwa gaie, kitchi nishkadisi nin widigemagan, anotch gego maianadak nind inapinemig. Gimodi minikwe gaie, o ganonan gaie matchi ini-niwan. Gashkiag joniia enigok anokiiān ishkoté-tashkibódjiganing pabige o banadjian iniw joniian osam sasegakwanaied, gonima o gishpinadon gego ketchi-sanagagindenig, gonima wabmotchitchagwan ima apine tchi ganawábandisod, gonima seniba, gonima bakan gego ningot enābadassinog. Kawin nin sāgiidissimin, naningim nin gikandimin; nindawatch nin ga-bakewina. Ningwiss, kego bakewi-

*naken ki widigemagan. Ki gi-anamie-widigendim
enâssamid mekatéwikwaxaie ima anamiewigami-
gong. Kego bapish inendangen tchi naganad ki
widigemagan. Mano nin ga-mino-ganona tchi and-
ji-bimadisid. Mino iji tchi bi-nasikawid gaie pa-
gossenim Kije-Manito tchi jawenimineg neienj.
Gaie dash kin ninidjaniss, beka go mo jag ganoj
ki widigemagan; kego wika pakitewaken, boniton
gaie kin kakina gego maianadak.*



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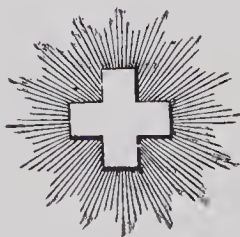
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APPENDIX.

IMPORTANT REMARKS IN REGARD TO THE FORMATION OF THE DU- BITATIVE CONJUGATIONS.

Note 1. There is a great similarity between the terminations of the first three Dubitative Conjugations in the indicative mood, f. i.

I	II	III
<i>midog</i>	<i>midog</i>	<i>imidog</i>
<i>midog</i>	<i>midog</i>	<i>imidog</i>
<i>widog</i>	<i>modog</i>	<i>odog</i>
<i>minadog</i>	<i>minadog</i>	<i>iminadog</i>
<i>mwadog</i>	<i>mwadog</i>	<i>imwadog</i>
<i>widogenag</i>	<i>modogenag</i>	<i>odogenag</i>
<i>wāmban</i>	<i>mowāmban</i>	<i>owāmban</i>
<i>wamban</i>	<i>mowamban</i>	<i>owamban</i>
<i>goban</i>	<i>mogoban</i>	<i>ogoban</i>
<i>wāngiban</i>	<i>mowāngiban</i>	<i>owāngiban</i>
<i>wangoban</i>	<i>mowangoban</i>	<i>owangoban</i>
<i>wegoban</i>	<i>mowegoban</i>	<i>owegoban</i>
<i>gwaban</i>	<i>mogwaban</i>	<i>ogwaban.</i>

Note 2. The terminations of the I, II, III, V and VI Dubitative Conjugations, subjunctive mood affirmative are almost alike. In the II and VI Conjugations, however, the syllable: *mo* precedes the terminations; f. i.

I&V	III&VI	III
<i>wānen</i>	<i>mowānen</i>	<i>owānen</i>
<i>wanen</i>	<i>mowanen</i>	<i>owanen</i>
<i>gwen</i>	<i>mogwen</i>	<i>ogwen</i>

<i>wāngen</i>	<i>mowāngen</i>	<i>owāngen</i>
<i>wangen</i>	<i>mowangen</i>	<i>owangen</i>
<i>wegwen</i>	<i>mowegwen</i>	<i>owegwen</i>
<i>wagwen</i>	<i>mowagwen</i>	<i>owagwen</i>
<i>wāmbanen</i>	<i>mowāmbanen</i>	<i>owāmbanen</i>
<i>wambanen</i>	<i>mowambanen</i>	<i>owambanen</i>
<i>gobanen</i>	<i>mogobanen</i>	<i>ogobanen</i>
<i>wāngibanen</i>	<i>mowāngibanen</i>	<i>owāngibanen</i>
<i>wangobanen</i>	<i>mowangobanen</i>	<i>owangobanen</i>
<i>wegobanen</i>	<i>mowegobanen</i>	<i>owegobanen</i>
<i>wagobanen</i>	<i>mowagoban</i>	<i>owagobanen</i>

Note 3. In the negative form, indicative mood, the terminations of the first three conjugations are almost perfectly alike, only that instead of the characteristic syllable: *ssi*, *nsi* is used, f. i.

I	II&III
<i>ssimidog</i>	<i>nsimidog</i>
<i>ssimidog</i>	<i>nsimidog</i>
<i>ssiwidog-ssidog</i>	<i>nsidog</i>
<i>ssiminadog etc.</i>	<i>nsiminadog</i>

Note 4. The terminations of the I, II, III, V, and VI Conjugations are perfectly alike in the subjunctive mood, negative form, only that in the II, III&VI Conjugations instead of the characteristic syllable: *ssi*, *nsi* is used, f. i.

I&V	II, III&VI.
<i>ssiwānen</i>	<i>nsiwānen</i>
<i>ssiwānen</i>	<i>nsiwānen</i>
<i>ssigwen</i>	<i>nsigwen</i>
<i>ssiwāngen</i>	<i>niwāngen</i>
<i>ssiwāngen</i>	<i>nsiwāngen</i>
<i>ssiwegwen</i>	<i>nsiwegwen</i>
<i>ssiwagwen</i>	<i>nsiwagwen</i>

<i>ssiwāmbanen</i>		<i>nsiwāmbanen</i>
<i>ssiwambanen</i>		<i>nsiwambanen</i>
<i>ssigobanen</i>		<i>nsigobanen</i>
<i>ssiwāngibanen</i>		<i>nsiwāngibanen</i>
<i>ssiwangobanen</i>		<i>nsiwangobanen</i>
<i>ssiwegobanen</i>		<i>nsiwegobanen</i>
<i>ssiwagobanen</i>		<i>nsiwagobanen</i>

Note 5. There is considerable similarity of termination in the present tense, indicative mood, in both affirmative and negative forms, between verbs of the IV, V&VI Conjugations, f. i.

IV	V	VI
<i>Obj. Sing.</i>	<i>Obj. Sing.</i>	<i>Obj. Sing.</i>
<i>dog</i>	<i>nadog</i>	<i>nadog</i>
<i>dog</i>	<i>nadog</i>	<i>nadog</i>
<i>dogenan</i>	<i>nadogenan</i>	<i>nadog</i>
<i>nadog</i>	<i>minadog</i>	<i>minadog</i>
<i>wadog</i>	<i>mwadog</i>	<i>nawadog</i>
<i>wadogenan</i>	<i>nawadogenan</i>	<i>nawadogenan</i>
<i>Obj. Plural</i>	<i>Obj. Plural</i>	<i>Obj. Plural</i>
<i>dogenag</i>	<i>nadogenag</i>	<i>nadogenan</i>
<i>dogenag</i>	<i>nadogenag</i>	<i>nadogenan</i>
<i>dogenan</i>	<i>nadogenan</i>	<i>nadogenan</i>
<i>nadogenag</i>	<i>minadogenag</i>	<i>minadogenan</i>
<i>wadogenag</i>	<i>mwadogenag</i>	<i>nawadogenan</i>
<i>wadogenan</i>	<i>nawadogenan</i>	<i>nawadogenan</i>

Subjunctive Mood. Active. Voice IV. Dubitative Conjugation.

Affirmative.

<i>āwagen</i>		<i>āwagwawen</i>
<i>āwaden</i>		<i>āwadwawen</i>
<i>agwen</i>		<i>agwen</i>

<i>āwangiden</i>	<i>āwangidwawen</i>
<i>āwangen</i>	<i>āwangwawen</i>
<i>āwegwen</i>	<i>āwegwawen</i>
<i>āwagwen</i>	<i>āwagwawen</i>

Negative.

<i>assiwagen</i>	<i>assiwagwawen</i>
„ <i>waden</i>	„ <i>wadwawen</i>
„ <i>gwen</i>	„ <i>gwen</i>
„ <i>wangiden</i>	„ <i>wangidwawen</i>
„ <i>wangen</i>	„ <i>wangwawen</i>
„ <i>wegwen</i>	„ <i>wegwawen</i>
„ <i>wagwen</i>	„ <i>wagwawen</i>

Note 6. The terminations of the indicative and subjunctive moods, passive voice, of the Dubitative IV Conjugation are almost entirely like those of the I Dubitative Conjugations. f. i.

Indicative Mood.

Subjunctive Mood.

<i>midog</i>	<i>wāmban</i>	<i>wānen</i>	<i>wambanen</i>
<i>midog</i>	<i>wamban</i>	<i>wanen</i>	<i>wambanenu</i>
<i>dogenan</i>	<i>goban</i>	<i>gwen</i>	<i>gobanenu</i>
<i>adog</i>	<i>awindiban</i>	<i>awinden</i>	<i>awindibanenu</i>
<i>minadog</i>	<i>wāngiban</i>	<i>wāngen</i>	<i>wāngibanenu</i>
<i>mwadog</i>	<i>wegoban</i>	<i>wegwen</i>	<i>wegobanenu</i>
<i>wadogenan</i>	<i>gwaban</i>	<i>wagwen</i>	<i>wagobanenu</i>
<i>adogenag</i>	<i>awindwa-</i>	<i>awind-</i>	<i>awindwabanenu</i>
	<i>ban</i>	<i>wanen</i>	

Note 7. The above remark also applies to the negative form of said Dubitative Conjugation.

Note 8. To form the Dubitative terminations of the “First Case (I thee) add: *dog dogenag*, *wadog*, *wadogenag*, to the ordinary terminations of the present indicative. f. i.

	<i>Affirmative.</i>	<i>Negative.</i>
<i>ininadog</i>	I.....thee perhaps	<i>inadog</i>
<i>ininimwadog</i>	I.....you „	<i>mwadog</i>
<i>igódog</i>	we.....thee „	<i>dog</i>
<i>igomidog</i>	weyou „	<i>midog</i>
<i>igodog</i>	he.....thee „	<i>dog</i>
<i>igodogenag</i>	they....t „	<i>dogenag</i>
<i>igowadog</i>	he.....you „	<i>wadog</i>
<i>igowadogenag</i>	they....you „	<i>wadogenag</i>

Subjunctive Mood.

<i>Affirmative.</i>	<i>Negative.</i>
<i>inowanen</i> if I....thee perhaps	<i>nowānen</i>
<i>inonogwawen</i> „ I....you „	<i>nonogwawen</i>
<i>igowānen</i> „ we....thee „	<i>wānen</i>
<i>igowegwen</i> „ we....you „	<i>wegwen</i>
<i>inogwen</i> „ he....thee „	<i>nogwen</i>
<i>inogwawen</i> „ they....thee „	<i>nogwawen</i>
<i>inowegwen</i> „ he.....you „	<i>wegwen</i>
<i>inowegwawen</i> „ they....you „	<i>wegwawen</i>

Note 9. The same rule applies to the Dubitative terminations of the “Second Case” (thou.... me) with slight variations, f. i.

<i>Affirmative</i>	<i>Negative.</i>
<i>idog</i> thou.....me perhaps	<i>dog</i>
<i>imidog</i> you.....me „	<i>midog</i>
<i>igodog</i> he.....me „	<i>dog</i>
<i>igodogenag</i> they.....me „	<i>dogenag</i>
<i>iminadog</i> thou.....us „	<i>minadog</i>
<i>iminadog</i> you.....us „	<i>minadog</i>
<i>igonadog</i> he.....us „	<i>nadog</i>
<i>igonadogenag</i> they....us „	<i>nadogenag</i>

Subjunctive Mood.

<i>Affirmative.</i>			<i>Negative.</i>
<i>iwanen</i>	if thou....me	perhaps	<i>wanen</i>
<i>iwegwen</i>	„ you....me	„	<i>wegwen</i>
<i>igwen</i>	„ he....me	„	<i>gwen</i>
<i>iwagwen</i>	„ they....me	„	<i>wagwen</i>
<i>iwāngen</i>	„ thou....us	„	<i>wāngen</i>
<i>iwāngen</i>	„ you....us	„	<i>wāngen</i>
<i>iwangiden</i>	„ he.....us	„	<i>wangiden</i>
<i>iwangidwawen</i>	if they....us	„	<i>wangidwawen</i>
<i>inowangen</i>	if he... us	„	<i>nowangen</i>
<i>inowangwawen</i>	if he....us	„	<i>nowangwawen</i>

Note 10. From the above paradigms of the two “Case” we learn that the negative forms have the same terminations as the positive; the only difference is that in the negative form, the characteristic vowel *i. o.* is changed into: *issi, ossi*, to which then the terminations of the positive are added. Please remember well this remark, as it has an almost universal application.

Note 11. The terminations of three last dubitative Conjugations are almost perfectly alike, f. i.

VII

dog
dogenan
goban
gobanin

VIII

odog
odogenan
ogoban
ogoban

IX

odog
odogenan
ogoban
ogoban etc.





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